

A Plaine

description of the

Auncient Petigree of Dame
*Slaunder, together with hir Co-
heires and fellowe members,
Lying, Flattering, Backeby-
ting, (being the Diuels deare dar-
lings) Playnly and Pithely descri-
bed and set forth in their co-
lours from their first des-
cent, of what linage
and kinred they
came off.*

*Eyther of them severally in
his place set forth, as thou
mayest reade hereafter.*

I wil not be ashamed to defend a freend,
neither will I hide my selfe from him
though he should do me harme.

ECCLES. 22.

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1573

Ames P. 1155



TO THE RIGHT

worshipfull and my especiall

deare freend and Vallentine Mistresse F.S. in
all humblenes of dutie your accepted partner and
allotted Vallentine wisheth all grace and peace of
conscience from God our eternall and moste deare
louing father, in his Sonne Christ: with the sweete
consolation of the holy Ghost, the guide
of all Gods children bee with you,
strengthen you, & cōfort you,
now and for euer.



As sone as I had (deare
Vallentine) receiued
your name grauen
with letters of golde,
I immediatly coun-
ting with my selfe the value and esti-
mation therof, to be more worth than
euer I was well able to recompence.
And againe considering to my selfe of
my inferior base state and calling: I
finding it so far inferior with yours,
that rather I perceiued, that it
mought iustly sceme a point of prodi-

A ii.

galitie

THE Epistle

galitie in mee to seeke any waye to recompence any part or parcell of that with the like, or whatsoeuer: which I conceiued was of meere good will giuen of your part, in consideration of my poore estate, rather with a minde to enritch mee, than with any desire to receiue the like againe, for I must needes see and confesse, that lightly giftes which are giuen with suche a mind as to receiue againe the like, are soonest giuen and presented to their equalles or superiors, rather than to their inferiors. Wherefore I haue hartely to desire you to conceiue of me your poore allotted Vallentine that the liberalitie of the poore in the way of recompence, is good will. Chirillus had no better present for a prooffe of his good will and liberalitie towards Alexāder the great, than to expresse

it

Dedecatorie.

it vnto him by writing, whereby hee showed him selfe more willing, than able. What greater gift can any man giue than that that proceedeth from the harte, for of all treasures (sayeth Aristotle) y^e mind of man ought most to be esteemed. The mite of the poore widowe offred vnto Christ was no lesse made of and esteemed, than the golde, frankensence, and myrre of the great Sages of the world, for the gift maketh not the giuer liberall, but the giuer maketh the gift liberall. These former exāples duly presupposed and weighed, with the fauorable affectiōs that you beare to vertue and pietie, as also for that knowledge which I haue had of you by good experience, and that at your last being in Londō, cōsidering the earnest affection, hartie zeale and good will you had to re-

Aiii.

sort

The Epistle

sorte to the place of publique praier,
as also your continuall reading and
hearing of the word of god preached,
in the which exercise, I beseech the al-
mightie, to encrease your feruentise
of faith, that you maye continue and
perseuer in the same mind vnto your
dyinge daye. The due consideration
hereof, hath euen swallowed vp my
inferiour base state and calling, with
all stoppes and lets of imperfection,
which mought iustly haue stayd me,
& now altogither presuming of your
good gentle nature to cōster al things
in the better part (as I am wel perswa-
ded you wil) and now by the good ex-
ample of Chirillus, haue I addressed
my selfe to do the like, although that
hereby, I am like to incurre the dis-
pleasure of some men in attemptinge
after this kind of order to write, and
that so much the rather in making you


Dedecatorie.

a defece or patrone of this little booke
or kind of writing that is herein con-
teyned. But for the auoyding of that
sinne of vntthankfulnes, and for cer-
taine causes to me well knowen, I haue
purposed with my selfe thus to do, &
to write what I could, contenting my
selfe of what soeuer shalbe saide or
thought hereof, yet according to the
good wil & meaning, as it procedeth
from the hart, so I beseech you to con-
ceiue and accept it in good part and as
posies of gold commonly that are giue
of good will, with that minde to bee
worne, either in hat or cappe, so wish
I vnto you vnfainedly that whatsoe-
uer good thinge is in this little booke
written, the effect therof may be gra-
uen in your good hart Thus humbly
requesting you to reade it once ouer,
which request of mine if it may please

A.iiii. you

The Epistle

you to graunt mee, that then you will deliuer it ouer vnto I T. which if you do I shal not think my labour in vain, & as for y^e benifite & profite y^e may redoid to you by reading, I will comit y^e good successe therof vnto God. Thus againe I haue to desire and require at your hands that you wold vouchsafe to alowe of this my smale gift, as a moste certaine pledge of my loue and good will towardes you and yours: neither take it in euill part that with my bolde offer I presume to trouble your mistreship with the receite hereof.

 Fare you well deare Vallentine and God send you as you haue begone long to liue to our Lord Iesus Christ the Sonne of God, the onely and alone redeemer of mankind. Written in my house, where you knowe, the xx. of August. 1573.

The

The Printer to the

Reader.



ENTLE READER,
let not this name (Valentine) to whom this booke is dedicated vntoo, cause thee the rather, for that, to imagine or iudge amisse of any thing, whereof this

booke entreateth, or to deeme amisse of the writer, or of hir to whom it is written, eyther for suppressing of his name, or for not making playne the name of hir to whom it is directed, or of such letters as thou shalt finde placed in certen places of this booke, as I. T. S. C. M. P. K. or such like: for of al this mayest thou beignoraunt as well as I, and no offence gyuen hereby to eyther of vs. For whether this name Valentine, be by the writer fained yea, or no, I doe not well know, but I thinke rather by the circumstance of the booke, that it is not fayned: Agayne, thinke not, that he toucheth any one inan or wooman particularly, but think this rather, that this is his especiall and onely drift, to signifie vnto thee, the malice of a wicked and sclaüderous tong, wherewith he hath ben (as it should seeme by this kinde of writing) most vylanously and sclaüderously backbyted, and that sharply

As

and

The Printer

cruelly assaulted with great reproches, and that he hath not onely himselfe felt it, but also, hee hath heard others behinde their backs, by the tong of backbyters, most lewdly sclaundered to their great defamations, as by the circumstance of reading thou shalt plainly perceyue. VVherfore, to expresse his mind against this euill, hee could not doe it better (to leaue it for a memoriall) than by this kinde of writing, and to auoyde the suspicion of vayne glorie, in becomming a generall writer, he hath (as it may seeme) the rather suppressed his name with the rest. But for what purpose soeuer it be, the matter that it conteyneth is not light, nor vayne, but very good and profitable, to as many as shall with iudgment read it: for he searcheth the bottome of the conscience so narrowly, that the reader can haue no libertie to speak, think, or do amisse of that wherof he intreateth. And this order he vseth: first to admonish all such as are subiect to be flattered, too expell out of their cōpany all flatterers and euill speakers, and that by many and probable examples, and sheweth the force & boldnes of bookes in reprehending & reprouing generally al men, with an admonition to the diligent reading of bookes, as thou mayest see in the firste parte. Secondly hee doeth make a plaine description of sclaunder, and
what

to the Reader.

what hir engyns be that shee worketh by, & that by heathen examples and stories plainly described. Thirdly, hee sheweth what occasions the sclaunderous tong doeth seeke out to ground his sclaunder vpon, whereby hee willethe the reader to enter into his hart, and that without partialitie, to see whether hee hath giuen the sclaunderer a iust cause to complayne, as among many hee alledgeth & graunteth, as it were foure propositions too be although not graunted as true, wherwith the sclaunderer accuseth: as firste with murder: secondly to haue two or three wiues: thirdly to haue a lewde family, and carelesse care of the houshold: fourthly, to be a busye body, a goer to law, a medler in other mens matters. VVhich 4. positions of the sclaunderer (wher vnder color of trueth he groundeth his sclaunderous accusations) is by the writer proued to be manifest false. Fourthly, he bringeth forth by the exāple of the prophet Dauid the practise of the sclaūderer against him & the rest of gods childrē, to the cōfort of all such as be falsly backbyted & sclaundered, and sheweth how litle the practises & imaginations of the wicked preuaile in the end, but rather turn all to their owne destruction. Fifthly, doeth hee touche seuerally in their places, the euill of lying, flattering, and backbyting sclaunder, mingled wyth certain
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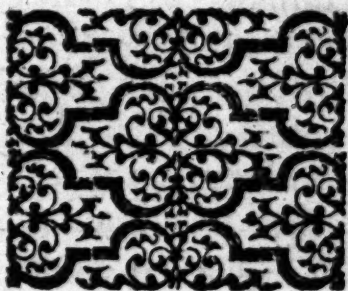
The Printer 03

preceptes to the Reader, and so hee endeth, which if thou marke well (gentle Reader) the whole drift of the booke, thou shalt fynde it beneficiall, and thy selfe touched therewith, if indifferency and vpright Iudgement may be thy iudge.

I had almost forgotten (Gentle Reader) to admonishe thee of twoo things: the first for that I haue not placed before euery chapter or diuision of this booke, the contents and effects wherof that part entreateth: secondly, that I haue not coated in the margin al such cotations and notes of the principal matters whereof this booke specifieth, with the confirmation of such scriptures as the matter well requireth; for the want of which two things may perhaps offend thee. VVhich together with thee, I confesse to be profitable in all bookes, especially if they be of any great volume. But seeing this booke is but htle, and soone read ouer, it is thought by the writer best thus to be, and no other order to bee vsed; then as you here shall see: which purpose of his, I thought not good to alter, for by this order, he dryueth (as it were) of necessitie, all willing Readers, to reade it orderly ouer from the beginning too the ende, that thereby they maye vnderstande the better his whole drift and meaning, and then

to the Reader.

and then afterwarde them selues too placé
and set downe in the margent, as they them
selues shall best like, or mislike of the mat-
ter: which kinde of exercise (in my iudge-
ment) if it were oftener vsed, it woulde not
onely bee very beneficiall to the attayning
of further vnderstanding and knowledge,
but also very profitable, for the
memory of all such, as
are dilighted with
reading.



to the Reader

and then afterwards themselves too place
and let down in the margin, as they think
fit: which kind of exercise I may judge
must be very useful to the study
of history and antiquities.

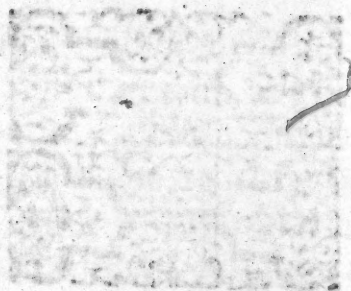


but also very profitable for the

memory of all such as

are diligent with

reading.



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The first Part.



Because booke do alwaies
frankly, and with all li-
bertie admonishe vs of
those things whiche our
friends (commonly giue
place to time) doe sup-
presse and keepe in silence;
and in booke also, if wee will diligently and
with iudgement consider well, such exhor-
tations and counsaill as we may reade in
them, wee shall finde much comfort and co-
moditie: for booke are as Iudges without
feare, which neuer are ashamed to shewe
the trueth, nor neuer staye them selues for
the displeasure or indignation of any, from
the highest to the lowest, King, Prince, or
inferiour Magistrate whatsoever, but fol-
loweth their free nature & condicion, & with
sharpe and nipping wordes doeth disclose
mens corrupt natures and manners, rebu-
king them so sharply, that there is no strord
more to bee feared, than the penne of the
learned, which toucheth euill and wicked
men, euen too the inwarde partes of the
Soule, and neuer gyueth anye stroke,
but

The petigree.

but it pearceſh to the ende and memory of mans life, for if vpon purpoſe ſhe will deſcribe the outragious and diſorders of any vicious perſons, ſhe maketh hir doings appeere ſo odious by her eloquence, that thoſe that read the ſame, ſhalbe in great dread & feare to heare ſuch things named, and ſuch as haue committed any crime, ſhalbe greatly aſhamed that euer they did offend. And againe: if ſhe doe once employe her force to commend their vertues and wel doing, then ſhe will blaſe and ſet them forth ſo merueilouſly, that ſuch as ſhall read it, ſhall ſo honour and reuerence thoſe, that euen as men rauiſhed and moued with the ſame and glorie therof, will enforce themſelues by all meanes poſſible, to reſemble their doings, that is ſo liuely repreſented vnto them. But flat and cleane contrary theſe flattering & meale mouthed friends, of the greater ſort, thinking to loſe the pray that they ſeake for, or to runne into the diſgrace & diſpleaſure of their Lordes, and Maiſters (whoſoeuer) oftentimes do ſtoppe their eares, become mute and dumme, and paſſe vnder conſent the enormities and abuſes they ſee at the eye, and touch euen as it were with their fingers. Notwithſtanding they know and ſee

of Sclaunder.

see very well their maisters and superiours want great admonition, and yet there is another kind of vermyne that is much worse, and more contagious by a thousand partes than the other, and they be such as put the oyle to the match, that be the trumpctours, and prouokers to sturre vnto wickednesse, the torches that inflame vs vnto vice (and that with pleasant commendations) they oyle and annoynt our heads, vntill they bee come fat with their owne filthines. And these be such as the Prophet speaketh of, that put cushines vnder our elbowes, and with pleasant and sweete flattering words bring vs a sleepe vntill we be drowned and buried in their owne abominations, and these kind of men, (naye rather monsters among men) be of the nature of Caterpillers, which neuer cleaue, but to the good fruites, or of the nature of mothes, that euer follow good cloth: for ye shall neuer see them at any poore mans gate, but as the shadow followeth the body, so shall you find the in your company & presence, euen in our houses, and at our tables that are welthy, aswell as in the palaces of Kings, Princes, and greate Lordes, whose hartes of ours they do so well knowe howe to winne by a

The petigree

certaine swēte and harmonious manner of flattering, and vaine cōmendations which they ring into our eares, that in the end, they snare and catch vs by one kind of meanes, or other. The entrie of this kind of people is very gentle (with vs that are delighted with prayes to be extolled) for they be like vnto were, they melt and transfozm themselves into all fashions, but their end is worse than the byting of a *Scorpion*, their wordes be washed with sweetenes, and seeme vnto vs perfumed with pleasant smelles, but in their hands they cary poyson for vs, and do renuate all vs that giue eare vnto them. The dissimulation and subtiltie of such persons, did amaze and discomfozt the *Sicilians*, when the tirannie of *Dianisus* and *Phalleris* was by these flatterers called punishment and due Justice, for their wickednes: such pestilent vipers did infect and defile *Egipt*, when the effeminate doings of *Ptolome*, with other his fond and foolish vanities, were called by them god deuotion & diuine seruice, and such corruption decreed also the *Romanes* through the deliciousnes & wantonnes of *Anthoie*: Such flatterers made so small accompt of that they called humanity and curtesie, of which pestilent serpents

of Sclaunder.

pents & such like, ought we, from the highest to the lowest, haue good regard vnto, as those to whom wanteth nothing so much, as franke and discrete mouthes that should tell vs the truth, & therefore to auoyde such domesticall enozmities (as writeth *Philostrophus*.) *Titus Vaspasianus*, in the beginning of his Empire, departed out of *India*, prayed *Apolynus* that excellent Philosopher, that he would giue him some pollitike instruction for the gouernment of his Empire and defence of his enemies: to whom *Apolynus* answered, that he would giue him a scholler of his owne which should alwayes be with him, a liberall franke and iust man in all his wordes, who for the feare of any man will not forbear to shew the trueth. I will (saith he) giue you (at this your request) a dog that shal be capable of reason, & shal barke at al men, euē against your owne self, if ye shal do any thing worthe y^e reprehēsiō, & he shal vse wail wilcome & discretiō, & haue a regard to y^e time & season, whē & how to do his office: saith y^e Emperoz, I will receiue him wth a good hart, & not onely suffer him bark, but also to scratch & bite, if he see me commit any iniustice, or other act vnseemly for the maiesty of mine estatc & Empire.

The petigree

And *Alexander* that great Monarke did not disbaire the seuerer answers of that miserable & abiect man *Diogenes*, but had him in so great admiration that he cried out with a loud voyce saying, that if he were not *Alexander*, hee would not desire any other thing (for his perfection) but to be *Diogenes*. Likewise *Dionisi⁹* (although he were a tirat king of *Sicilia*, by force, yet could he neuer be persuaded by such flattering Courtiers, to put from him that great number of wise & learned men that he had about him, who (although he was a man himself clean gone astray, was apt and solden in all kind of euil and wickednes) answered to those shamelesse flatterers and saide. I do not retaine these learned men about mee that ye tell me of, for any loue I beare to them, or for any accompt that I make of them, or of their knowledge and wisdom, but I do it (saith he) for that I would be praised of men, and commended of them, rather than of any others. So now you may see and vnderstand hereby that although he neuer loued vertue nor Justice, yet alwayes he would eschew and expell flatterers and sclanderous reproches, as well in his life time, as after his death. For the like cause *Lacides Cyrenus* was commended

of Sclaunder.

manded of King *Athalus* by his letters, & also by his messengers to repaire to his court, and promised him great promotions, with much fauour and good will in all his requests, wherevnto he would not consent, but answered him, that Philosophers were as pictures or Images which did shew better farre of, then at hande. *Cratus* the Emperour also did oftentimes intreat *Diogenes* to remaine with him, to bee an aide and helper with him to gouerne his Empire in good order, to whome *Diogenes* answered and said, he liued better to be fedde with salt at *Athens*, than to bee with pleasures and delicatenes, fearing least he should do with him, as *Nero* did wth his, who put to death all his frendes, bicause they should not admonish him of his wickednes, nor that they should bee witnesses of his misdemeanours, and to auoide this he gaue great giftes and rewards to *Aurelius Cota*, & to *Atherius Antonius* & retained them still with him, in all delicatenes and pleasures. But that holy & vertuous man *Seneca* his maister, in satisfaction of all his good exhortations and holy documentes which hee from time to time hadde giuen him, hee caused him too bee put into a bayne of luke warme water, and

The petigree

all the baines of his body to bee opened, that he might with bleeding die, and so he entreated that poore old man. And it was not without good cause, that *Darius* did so much commend his freende *Sopyrus*, who on a time holding in his hand a pome granod, desired among other things to haue so many such like freendes, as *Sopyrus* was, as there were curnelles contained in the same, for of good reason he saide it, for he showed himselfe so affectioned to him, being his master, that he spared not to cut his owne nose and eares, and to mangle him selfe, and to disgrace all his face to bringe *Babylon* into subiection. *Xerxes* his Sonne, following ther in his fathers good inclination, was not in that respect much inferiour to him, for in that great and huge Armye, which he lead in *Grecia*, hee had with him one *Damarathus*, who frankly and boldly did reprove him alwaies of his disorders, and therfore *S. Jerome* exhorteth al men, that when thei find a wise and faithfull freend, they should keepe him as their owne hart, for the comfort of this our miserable life (saith he) is to haue one, to whom we may commit our affaires in secret, and vpon whom, we may repose and assure our selues in aduersities to be vnto

of Sclaunder.

to be as a firme rocke in all troubles, and a reliefe among so many miseries and calamities, with the which this our carefull life is continually besieged. Wherefore I haue so willingly brought forth these examples, is this, because there be some, whose cares be so daintie, that they can not abide, that any man (though it be with modesty) should reprove the evils, wherewith they are infected: but how would they then suffer the libertie of the scoffes, the bitter tauntes, and sharpe dealings, even to the quicke, of the auncient Comedies, and dayly playes that were and are made for the better destroying, and pulling vp by the rootes, the wickednes that did raige in those daies? And y^e lord God did not commaund the Prophet that he should onely plant and build, but that hee should first pull vp by the rootes, and make all ruine, that he might the better plant and build afterward, and that he should crie out with a loud voyce, like a trumpet to the people, not to pronounce, or to set forth their glozy, but their iniquities, and tel the house of Iacob their sinnes and offences. In like maner the Lord our Saviour said vnto his disciples, speake openly that which I tel you in secret, and preach it on the toppes of the houses.

W.iiij.

The petigree

houses, that I haue said in your eares, and the Lord God sayd also vnto Ezechiel, that he had giuen his seruant a forehead of brasle and of hard stone, that they should no more feare to tel the people their sinnes & offences, than they haue ben ashamed to sinne and offend: therfore, (saith he) go and speak to them and say these thinges, that I commaunded thee, who I knowe will not regard thy wordes, yet I will neuerthelesse, but that thou shalt speake, and to such manner of men as will not be rebuked of their wickednes openly, there is (as I haue aforesaid) for such persons no medecine more meete for their disease and incurable sickness, (as it were) but the continuall reading of Bookes, which (as I say) be as the office of Judges and reformers, and giue them knowledge of their offences. It is necessary therfore to followe the counsell of *Demetrius*, for all personages, high or lowe, or of what callinge so euer, to haue refuge to bookes, which do contayne aswell instructions for their manners, as the order and discourse of their liues. Let no man therfore be grieued, if he feele himselfe a little touched, or condemned in them of some thinges, for y^e kind of aduertisement is not generall, but

of Sclaunder.

but perticuler, as that is, whe any man doth
preach the worde of God, in any publike
place, who searcheth and examineth gently
all mens maners, and maketh plaine their
offences in general, as Iesus Christ in ma-
ny places of the scriptures doth rebuke the
people, and condemne their offences par-
ticularly, yet for all this, there is nothing
set forth so well and orderly, wherof there
will not be made a perverse and naughty
interpretation (if the Judge be wicked) or
anything so commendable, or praise wor-
thy, which shall not be brought into suspi-
cion or doubt, by the malicious and corrupt
iudgment of man. And thus much to meete
with certaine backbiters and sclaunders,
that thinke I haue a delight to deface or
sclaue the person of any man or woman
that are living, which be it farre from my
minde, for I haue bestowed a little time in
reading the holy scriptures, as well as pro-
phane Authours, where I haue learned in
what regarde and reverence I should haue
my superiours, and how that the kingdome
of heauen is shut from those that speake e-
uill, and that there ought not to be any back
biter or mispeaker among the people, for
both be accursed of God, because they trou-

The petigree

ble those that be in peace. To the end therefore (I say) to shutte vp the mouthes of such foolish flatterers and backbiting slanderers, and to take away the occasion of euill indgement, from those that follow the malice of spiders, conuerting into poison al that euer they do touch, and as the Viper infecteth al those with poyson that they may come vnto: Wherfore I most certainly assure the, I do not by this writing intend to hurt any liuing (that are good and honest) no more than to reprove the dead that now are slayn in earth; but following rather the precepts that the holy prophet Moyses hath giuen vnto vs in Exodus 22. chapter, not to backbite the Judges, nor to speake euill of the superiours that gouerne the people. Also St. Peter the holy Apostle doth confirme the same, where he sayth. Wee ought to giue them honoꝝ and reuerence. But this is the ende of reading of holy scriptures and prophane hystories, of þe vertues & excellēt commendatiōs of an infinite nūber of honorable personages, which haue been before time, that thereby we might be pricked & stirred vp by the brightnes of their glayze, to make hast of immortall and euerlasting renowne, in following their good actes and
doings

of Sclaunder.

doings, as they before vs haue done. And
the contrary likewise, when we shall reade
discommendations and euill reports of ma-
ny lewde and wicked men that haue trou-
bled & infected y^e earth, y^e it shal serue vs as
a glasse & a perpetual example to guide our
actions, & to refovrme the state of our liues;
to the end that in the world to come our pos-
teritie do not the like to vs. Marken (so)
the more credite that this is true) what the
Lord sayth by the mouth of like Chap. 10.
who, when he will induce vs to humilitie,
he setteth before vs an example, how Sa-
than fell from heauen, as fire and thunder;
and al to the end that we should humble our
selues, and that we should not thinke to ex-
alte our selues by those wayes and meanes
of flattery & disceiptfull prayses, wherby o-
thers haue ben brought down to breakneck
headlōg. And whē he wil exhort vs to flee frō
euil & wickednesse, and to perseuer in good
wozkes and well doings, he commenceth
for our remembrance the wise of 2^o.
And farther if we shall make the order of
the holy ghost, we shall finde and perceiue
well, that after he hath reuerenced the vertu-
ous actes of manly good and holyness, the ho-
ly ghost minglet & ioyneth with the same,
the

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the doings of euill and wicked men, to the intent the one may prouoke and cary vs away by their good example to al wel doing, and on the other side, by the euill actes and wicked demeanours, might make vs forbear too followe their wicked and mischeuous practises. Thus much I thought good first to admonish all such as are subiect to be flattered, & therby to banyshe out of their company all flatterers; and other such kind of vermine, that do nothing els but fill their eares with vnnecessary pleasures, vayne talke, detractions; and euill delights, whose exercises is onely to watch apt houres, and times to feede them with toys & fantasies, wherein they doe so well play their partes, that in the end they corrupt you, how good of nature soeuer ye be, and be you neuer so well inclyned.

The second part.

Wherefore now, secondly, to explaine more plainly the euill of sleaue, which is the principall ground of all that we haue to saye, wherefore I thinke it shall not be amisse, but most necessary, before we come too our pretended purpose whereby wee
may

of Sclaunder.

may haue mosse profit by reading of this booke, first to vse the example of the skilfull Chyrurgis, who doeth (as it were) vncouer in making open all iointes and synnoides of a dead corpe, in plucking the fleshe from the bones, whereby he may the better view and beholde all parts of the body, head, legs and armes, that therby hee may be the more cunning and skilfull in that Arte and Science to gouerne and vse the better his sicke patient, that hee shall ener after take in hand: So likewise it shal be most necessary for vs after this example, to rehearse and rippe vp the parts and causes of sclaunder, that thereby hee may be vnto vs, as an Anotomie, & to all those that shal haue to deale with her, so that we shall see hir so nakedly left without any defence at all to helpe hir selfe, and that partly exprested by heathen men, concerning the outward parte of man, and in the end, we shall see the very Image and inward partes and secrets of the hart, the very marrow within the bones of a sclaunder, four, laid forth and exprested, as in many of Dauides psalmes is to be reade: Wherefore first we will declare hir with a certaine definition which shalbe in vnder of hir phisicall cognite.

First

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First, Sclaunders is an accusation made
for hatred, unknownen to him that is accu-
sed, wherein the accuser is beleued, and he
that is accused is not called to giue answer,
nor to denye any thing, and this definition
standeth on three persons, even like as mat-
ters of Comedies doe that is, by the Accu-
ser, and by him that is accused, and by the
bearer of the accusation: and before we go
ouer this matter, we will discourse every
one in his place: and first of all, if ye list, let
vs bring the Capten of this Interlude, and
the ring leader which is the maker of this
sclaunders, be truly, how good a man he must
needes be, every body doth know, for there
is no good body that will doe harme to his
friend: for it is the parte of a good man to
gett the good will of men, by helping his
friend, and not in sclaundersing his enemies.
Wherby we may well gather, howe vn-
righteous, mischeuous, & wicked, & shortly
to conclude, how hurtfull vnto al the world
a sclaunderser is. For who is he that thin-
keth not, that indifferency is the stent of
righteousnes, & according to the proverbe,
not to much: and that of parcialitie, and too
much is the stent of vnrightheousnes. When
truely, he that priuily and by stealth,
pursueth

of Sclaunder.

pursueth and accuseth the absent, goeth beyond the bondes of indifferency. For wher he getteth the hearer of his complaynte wholly vnto him, hee getteth his audiance befoze, and stoppeth his eares, and filleth the with sclaunder against the defendant shall come to make answer: the which, no doubt, is most extreme wrong, and cruell iniurie, after the iudgement, & most excellent lawers *Solon & Drake*, which bound by an othe, the Senate of *Athens*, that the Judge should heare the defendant or him that was accused with as much benefit and fauour as the plaintiff or y^e accuser, if he thought his cause to be so good as theirs, thinking it to be a haynous and cruell Iudgement to determine any thing befoze the defence or answer be compared, with the inditement or accusation. Besides all this, the Judges deserve little fauour of God which when they haue given open eares to the accuser, that then will not heare the defendant: or else when they be taken with such blinde iudgement and iogling of flattering, humming & haying without any perfect answer, they contempne the innocent. So much sayeth the Senate of *Athens*, which was well ordered, yet they swarued and departed from righte,

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rightuouſenſe, trueth, and honeſtie, their lawes and their othes, and that by the meanes of ſclaunder. But now, if a man thinke the maker of theſe Heathen lawes to bee partiall, whoſe decrees warne vs to iudge according to right and not rather for fauour of the partie: let them heare the wyſe ſaying of the wiſe man, which ought to bee taken for a lawe inuiolable, ſaying: *Let no verdiſe be geuen for fauour or might, till tryall bee had; which part hath the right.* The wiſe man (no doubt) by this ſaying ment, that of all wrongs, there is none more grieuous or bolder than to condemne any man, the cauſe not being knowen before, and that the ſclaunderer, which is alſo called for that cauſe, a backbyter, euen intendeth with all his power and might, that hee might overthrowe the partie, or put vnder ſote his aduerſarie whom hee hath accuſed without defence, and that with the fury and malice of him, before whom he hath accuſed him, keeping of (with his priuie complaints) him that hee hath accuſed, that he may not make anſwere for himſelfe: for theſe kinde of ſclaunderous men are very much fearful, & therefore dare do nothing openly, but as it were ſuch as lyeth watching by the waye,
and

of Sclaunder.

and sodenly starteth out to take a purse, or
else as it were one that did shoote, or cast a
darte out of a blinde corner, so that no man
can shoote with him, nor meddle with him
hand to hand, and so a man that is ignorant
of him, and knoweth not his disceit, is sone
destroyed. And this, no doubt, is a very eui-
dent token that in sclaunder there is no
trueth, or any thing to be abidden by: for he
that appointeth to accuse any person of any
thing that he knoweth to be true, he dareth
to be bold openly without any feare to cite
or conuent his aduersarie, and correct him,
and after ward to be contented with him, if
he trie him selfe faultlesse, and to reprove
and report no woorse of him priuily, than he
can proue by him openly, as we see in wars,
he that can conquere his enemy openly in
iust battaile, thinketh it a foule shame too
use any falshood, subtiltie, or deceipt: but a
man shall see many suche natured persons
within great mens houses, which curry the
faueur of noble men, by such false craftes,
whereas is much enuy, great suspicion, and
diuers occasions of suspicion, to flatter for
themselves and to accuse others, for y more
that hope promisetb to others, in the grea-
ter enie, in the sozer hatred, and priuie dis-
daining

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dayning, all things be wrested there. Thou mayest see what crooked lookes one gyueth to another, and what wayte hee layeth, as though he should wrestle with him hande to hande, to spie, if hee may see happily any thing naked or lose in an other man, that hee may stretch. So euery man endenou- reth to cast downe, to put away, to put vn- der and to destroy an other mā, that he may be chief himselfe there. If it be a true dea- ling man, he is soone overcast without adui- sement, and then he is mocked to scozne and shamefully dzyuen out of the doores of the other partie, he that is somewhat experte in flatterie, hath a fit witte to make a lye: hee is well allowed off, and hee conquereth euen as the saying of *Homer* is: The game goeth, as they are best friended. So *Mars*, god of battayle, on both partes both iust, till cōquerozs and others lye both in y dust, So you see, one now and then casteth down another and assayeth them another way, as we see many times it fortuneth, when ther is rusling for any great aduantage, but ma- ny take their way (as most shortest) by flau- dering. which is not the surest way. The beginning commeth of Enuy, wauering betwene hope and feare, the ende of it is al-
ways

of Sclaunder.

wayes miserable, outragious, tragical, and
fearefull, so that the very labour of this ring-
leader, is very painfull, and much busied, al-
though it seemeth not so. For he must haue
much craft and singuler conueyance of na-
ture, and vse such diligence, as must be most
warieft, and neuer weary: for Dame sclaun-
der doeth no harme (or at the least very lit-
tle) vntill she rehearse such thinges, which
at the first sight seeme to be true, or else (as
you know) she could not overcome trueth,
which in deede is very Lady and deliuerer
(at the last) of all thinges, and vntill shee
could deceaue the hearer with a full & pro-
bable tale at the first hearing. He is also for
the most part accused, which by some hono-
or worthinesse, is better accompted of, than
the multitude, and of them therefore he is
had in hatred, which haue ben disappoynted
of their purpose by him, wherby he is made
(as it were) a marke for enery man, or a
bolte of a doore which hath stopped the way
from other men, that he can get no promo-
tion, and then euery one of them trusteth
himselle to be the surest and chiefeft, if they
may cast down the loftyest fellow from his
place, and cause him to lose his frends, such
manner of behaviour is vsed in games of run-

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ning, where if there be any one accounted a swifte runner, as soone as they haue losed handes, & flocked sozward soz the best game, and appoynted his minde vnto the ende of the race, by the hope of victoꝝy that he hath conceyued of his owne swiftnesse, and therfoze he intendeth no guile to the that come after, neyther maketh any stop to his fel lowes which run with him: but cotrary be that woꝝketh by subtiltie beeing weake, feeble, and without strength, he wholly applyeth to disceit and craft, and onely he looketh how he may espy to trip, let, and stop hym that runneth with him, and except his craft commeth so to passe, he hath no wayes else, how he may get the game. Euen likewise it happeneth in obteyning great persons loue and good willes, where if one luckely obtain the firste place, streight he falleth into disdain, and vnwares he is caught & destroyed of his ennemies, and they afterwarde which haue done such a deede, are begun to be had in loue and regarde, and woulde becompted great frendes, and that onely because they haue done great harm to the good people. But now, to the intente that they may make their sclaunder like to be true, and that woꝝthely to be belæued, they speak

of Sclaunder.

nothing that cometh casually by chaunce,
but they be wholly giuen to marke wth great
diligence, that nothing fortuneth in they^r
communication out of tune, or contrary to
the credite of the cause, they do so diligently
bringe all thinges that pertayneth to him
whom they accuse, to sownde to the worst
parte, bzinging him into suspition, that
fayth may be giuen to they^r accusation.
They accuse the Whistion of poysonynge,
the wealthy and rich Citizen of oppression,
the Kuler of Treason, then sone doeth
the appetite of the hearer, hereunto agree, &
mayntaining fit matter for the sclaunderer,
with whom if the false fores and pelters
compare their subtil craftis, he is overcast:
as if they meete with one that is in ielousie
of his wife, they say to him, such a man did
winke at thy wife, as they sat at the table, &
he beholding her stedfastly, felcht many
sighes from the bottome of his stomacke, &
thy wife againe on the contrary part gaue
a swete louinge sigh, with other tokens,
which maketh suspicio of aduoutrie. And if
he delight in learning, and standeth much in
his owne conceit, for versifying, to him the
sclaunderer sayeth: Such a man alloweth
not this, he sayeth they bee vnperfect, and

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made against all rules, and to a religious man, they say: lo, I tell thou him, he is not of a good beliefe of God, and Gods lawes, he is not confourmable, and tractable to the lawes of his superiour, he denyeth obedience, he defyleth all holy things, he denieth prouidence, gouernement: then the hearer stozmeth immediatly for anger, as though he were stong in the eare with a waspe, as a man may well perceiue, that he is besides him selfe, and yet the matter not thoroughly knowen, refuseth, and desisteth his friends, such manner of matters, they be fit and ready to sturr mens mindes, which they strilly imagine, and cary about, then their manner is to bring in repozte made vppon that thing, that a man hath most excellent aboue ouer, bicause the hearer may be the more angrie and should haue no leasure to know the trneth, that if he that is accused, desire to purge him self, he is kept backe, bicause of the greatnes of the mischief, and the likenes of the trneth hath made him gilltie, bosoze the matter be knowen, for it is not possible to expresse how ready Dame sleaunder is, and how much she pzeuayleth, if the maete be one that is desirous to heare her, for if e uil report, and light of credence neuer meet, there

of Sclaunder.

there could neuer so much harme be done by
Damae Sclaunder, but whē these two cōpani-
ons mēte, the begineth y^e mischief, & at their
departure the ther is, I heare say so, but say
nothing that I told you so, for I tel it you for
mēre good wil, & therfore I woulde be loth to
hear of it again, for I know my tale, & tales
maister, but I like not to come to sending &
prouing, & with this persuation departeth y^e
backbiting sclaunderer, so that whatsoeuer is
by him spoken, is of mēre good will done: &
in this kind of frēndly flattery, y^e sclaunderer
is well thought of him, to whō y^e sclaunder
is made: for he conceaueth to himselfe, that
all is said of good will, but against him on
whom the sclaunder is made, he putteth on
fire against the partie that is accused, but
such sclaunderers doe as they which lay siege
to towncs, which intend not to invade their
enemies, where they see their walles defen-
ded high, strong, and massy, but where they
perceiue there is little defence, small resis-
tance, easy to be scaled, or fallen downe
before, and broken, thether they turne their
might, there they be we, where they maye
bzeake in without danger, and so haue the
victory. Euen so likewise, they that runne
about to sclaunder other, they marke what

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is most weakest, bzittelleft, and easiest to be overcome, in the hearers minde, thereto they lay their enginnes, and conueye their artillery, and shortly they winne the fort, & speede their busines, for no man fighteth against them, nether perceiue their assaults, and so when they be entred the walles, they burne, spoyle, and destroye all things, even as they be handled, which be trayterously accused and cast vnder into bondage: but the weapons that these lyinge flatterers, sclaundering backbiter's vse, be deceipt, falsehood, subtiltie, false othes, cursing of themselves vnieste they say trueth, and are past all shame, & shortly to rehearse many other guiles, and malicious craftes, but of al most chiefest, reddest and speediest of her purpose is Lady flattery, kinswoman, cosen german to Dame sclaunder, for almost there is no creature, or but very few, or so auncient, or noble of stomacke, though he be closed in a wall of Adamant stone, if he giue place, and allowe Dame sclaunder, hee will be overcome also with flattery: For sclaunder vndermindeth and casteth downe the foundation of true iudgment in the outward parts, and within, trayterous confederate with their enemies, helpeth them when they
bzake

of Sclaunder.

breake in and receiue them, and open the gates, and so endeuor themselves that Madame Sclaunder may make the hearer of the tale to be her servant. The traytors, of whom I spake of befoze, delight to heare newes, naturally given to some mens appetites, and weary of all things present, delight to haue such things, as he imagineth in his owne mind, for it happeneth (I wot not how) that all men stand much in their owne conceit and be sone intised with suspicion: for I haue knowne some, so delighted with the studie and occupation of sclaundering, that their eares haue tickled at it, as though they were rubbed with a penne, therfoze when sclaundersers meete with such companions, they ouercome all things euē as they will, and there it is no great mastery to conquire, where no man sayeth naye, where no man layeth siege against them, neither chaungeth stripe for stripe: but hee that heareth, yeldeth vp him selfe willingly into his enemies hand, and so all this while hethinketh no harme, and knoweth of no deceit that he is accused, for it is with him as it is with them that bee murdered sleeping, when Townes or castels be taken priuely be treason, and that that is pitieft.

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full of all, hee that knoweth not himselfe to be suspect, because hee is not priuie to himselfe of any mischiese, he meeteth with his friend gently, and speaketh to him familiarly, and doth after his olde fashion, when hee is (poore soule) betrayed, and as they say, bought and sold already: then hee vnto who he is accused, if hee bee an honest natured man, free harted and trusty, putteth alwaye anger, and openeth his mind, and is contented to heare the troth, and perceiueth well that he was moued against his friend without a good cause: but if it be a rankered natured churle & of a crooked disposition, than hee meeteth with him and talketh with the poore man that is accused, and laugheth vpon him from the teeth outward, but hee hateth him in his hart, and gnasbeth his teeth, and maketh a foundation in his brest for anger and malice (as the Poete sayeth) but in good sooth, of al men, he is the most worst, mischeuous, & vntrust, as I thinck, which can byte his lip and cary malice in his bosom, & increaseth conceyued rancour, thinking one thing in his hart, and speaketh another thing with his tong, and sheweth a merry and a friendly face, & beareth death

full

of Sclaunder.

full poyson in his stomacke: but then the
poore soule which is slaüdered suffreth most
treason, when his accuser also (which inten-
deth his destructiõ) hideth his hatred by hol-
ding his peace, and doth as he would be ta-
ken for a frënd, & then is there not so much
as a word spoken of any accusation, & much
lesse must there any excuse be heard: for the
opinion that is conceived of their frënd-
ship, maketh the sclaunderer to be beleued.
Now in such a case it were much better,
that frënds amongst themselves shold cõsi-
der how there may come many times great
causes of debate, and the other part know-
eth not of it: and that often times, the ma-
ker of the sclaunder accuseth an other man,
because he feareth els to be found guiltie him-
selfe, hoping by first accusing an other, too
escape the suspicion and blame himselfe.
And so (therefore) it happeneth now and
then, that whome men thinke to bee our
frënds, they will neuer sclaunder vs as
our enemies: there is no trust in such com-
plaints, that haue the likenes of hatred in
them, but many times cõpany with them,
whome the common people thinketh our
frëndes, & offer them tokens of credence, &
for

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for their sakes, we many times lose our
owne profit, and get displeasure of our
freendes. There is an other company also,
which although they perceiue that their
freend is falsely accused, and bee ashamed to
beleue it, bicause they knowe his manners
nature, and condition, yet they dare not
companie with him, neither scarce to looke
vpon him, or to bee in freendship as they
haue bene, and thus you maye perceauē,
how many mischieses lyeth in wayte to
hurt mans life, and of that chiefly, that
credence is giuen, to the lyinge backbyter,
and flatteringe sclaunderer, which I will
a little (of euery one of them in his place,
speake some thing hereafter) not without
discretion, iudgement, and tryal had. Euen
as *Aniya* saide to her husbāde *Proethus*,
when shee falsely accused *Bellerophon*, say-
inge, husbāde *Proethe*, eyther slaye *Bel-
lerophon*, or in steede of him, thou shalt bee
vndone, for hee hath attempted mee too
desflower, of all my honestie, and wisely
honour: and shee her selfe had prouoked
Bellerophon to haue layn with her, and when
she was refused of him, she cast him into dan-
ger that he must fight with that ongly and
horrible

of Sclaunder.

horrible monster called *Chymera*, and was almost destroyed of that fearfull best, his chastitie & honestie cost him so much, which was accused by a false and lecherous woman. The accusation of y^e lecherous woman also, wife to *Putyphar* against that innocent *Ioseph*, mought be well brought in here, to verifie this heathen practise: And likewise *Phedra* accused and sclaundered hir sonne in law *Hypolites*, and caused his father *Theseus* to curse his sonne, and to be drawn wth wilde horses, although *Hypolites* (as God knoweth) had neuer offended. But some man will happily say: Is not a man wo^rthy to be beleued, being a man of good maners, endued with good iudgement, when hee accuseth an other? Is it not lawefull to heare such a one, so that hee order himselfe in all other things well: thereto I say no: for was there any man moze iust than *Aristides*? & yet being set against *Themistocles*, moued all the peoples minde against him for enuy, that *Themistocles* had better repo^rte of the people than hee had, and yet was *Aristides* in other causes a righteous person, but hee was a man, and was not without malice, for some he loued and some he hated. Also if the hystorie of *Palamedes* be true, which was the

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the wisest of all the Greekes, and fittest to doe
feates of chivalry, yet hee was overcome
with enuie, and intended to destroy his kins-
man and friende and fellowe in the same
warres that he was in: it is so common a
thing to slip and to goe out of the waye in
these kinde of faulces. What needes it too
rehearse good *Socrates*, whiche was accused
and sclandered amongst the people of *A-*
thens, both that he intended an Insurrection,
and that he was of a false belief: And many
other examles there be as of heathen stories,
which might be brought forth for this mat-
ter, to displaye abroad, and manifest this
clogly monster Dame Sclander, who is
accompanied alwayes with flattering, back
bitting, and lying, as hir chief friendes and
companions.

¶ The third part.

NOWE therefore, as you perceyue him
what hee is, with what engines hee
wooorketh with, and what hurte hee doeth
daily, and how thou mayest know him, and
preuent thy self from him the better, I haue
therefore layde him forth before thee, and
all men to beholde, according to my former
promise, and for thy further comfort. Thou
shalt

of Sclaunder.

thalt hereafter see his destruction and ende
whereunto he bringeth him selfe, and he tve
little hurt he hath done too the faithfull in
the ende, and what comfort the godly maye
gather against all suche false accusations
which the holiest of all haue not escaped vn-
touched, of this ongly monster Dame sclaun-
der, euen Christ him selfe, the Apostles and
Prophets and many good men : yea so yik-
some it is to the faithfull to be falsly accused, &
it maketh them oftentimes to offend & step
asse. So that if I shuld now bring in or rec-
ken vp (as the holy Apostle S. Paule doth in
the latter end of the first chapter of the Ro-
maines) a Cathalogue of vices, as of such as
knowe not God, but (as it were) deliuered
vp vnto a reprobate minde, being full of all
vnrightheousnes, as fornication, wickednes,
couetousnes, maliciousnes, full of enuie, of
murther, of debat, and of deceipt, as euil co-
ditioned, whisperers, backbiters, haters of
G D D, doers of wrong, proude boasters,
inuentors of euill, Couenaunt breakers,
disobedient to Parents, without vnderstan-
ding, as vnaturall affectioned, such as can
neuer bee appeased (I saye.) All this can I
with a safe Conscience lodge in the hart
of a wicked Sclaunderer, so per nicious
and

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and dangerous is his practise to the hurt of
mankinde, and especially to those that are
most zelous in godlynesse. Therefore vnto
thee doe I write, who soeuer thou be, y louest
Jesus Christ vnfainedly from the bottome
of thy harte, that here by this kinde of wy-
ting thou mayst trye thy selfe whether the
sclaunderer hath any iust occasion to touche
thee therewith or no, or whether thou be in-
fected with this pestilent disease of sclan-
dering, which if thou shalt with diligēt sea-
ching of thy conscience, finde thy selfe guiltye
herein, I say, desire the Lord thy God vnfa-
inedly, euen from the bottome of thy harte,
forgiuenes of the same, and so to craue the
aide and strength of the holy Ghoste at the
handes of the almighty, for Jesus Christes
sake, to be renewed in newnes of mynd, ve-
terly to abhorre the same, and that with a
purposed minde neuer to do the like agayne:
which if thou shalt vnfainedly do then maist
thou haue comfort by reading of this little
booke, howsoeuer thou bee sclaundered or
backbited, or lyed vpon, care not for it, as
long as al is false that is spokē by thee. For
I count & repute that to be a sclaunder, that
is falsely reported, other wise, it is no sclau-
der, by whom euill is reported, if the thing
be

of Sclaunder.

be true, by whom it is reported, and yet the
reporter of the truth (neverthelesse) may be
a sclaunderer, for that that he doeth utter it
with a malicious mynde, rather to hurt, or
to reack his anger, then with a mind to seeke
the conversion or amendement of him that
he reproveth, yet the course of mans life is
such in this woꝛld, that often tymes the be-
rry best and such as feare **GOD** most, shall
give occasion oftentymes in the outwarde
face of the woꝛld, of great offence, that the
woꝛld will iudge and think very lewde and
wicked of them, and of the thing that they
doe, and that where no evil is to be thought
of, and looke how much the more earnest &
zealous he is in professing of the Gospell of
Christe, so much the more will the wicked
sclaunderer cavill and finde fault with him,
if in any point hee shal see some never so little,
to give any occasion of offence. Wherefoze,
it shall be very well, first to give thee to un-
derstand (gentle Reader) that there is occa-
sion of two offences, that is, an offence ge-
uen, and an offence taken, and Christ saith,
woe be unto them, by whome offence com-
meth, it were better for him, that a myll
stone were hanged about his necke, and hee
throwen into the bottome of the Sea, then
that

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that one of his should be offended, therefore it shalbe most necessary to knowe what eyther of these offences be. Nowe, first if thou doe any thing by vnseasonable lightnes or watonnes, or rashnes, not in order nor in place, wherby the simple & ignorant are offended with thee, the same is called an offence giuen by thee, because it came to passe by thy fault, that such offence or cause of sclaunder was stirred vp, & it is alwayes called an offence or occasion of sclaunder giuen in any thing, & fault wherof came from the doer of the thing it selfe. And this secondly is called an offence taken, when a thing which is otherwise not euil done, nor out of time, & yet is by euil wil, or by some wrongfull maliciousnes of mind drawne to an occasiō of offence, for in this case was not offence giue of sclaunder, but these wrongfull wretches doe without cause take one. With that firste kinde of offence none are offended, but the weak and ignorant sorte. But with the seconde kind, malicious natures, scornful heads, detractors, backbiting sclaundersers, taking all things in the euill parte. Therefore (gentle Reader) let these two rules be as it were vnto thee concerning this matter, a touchstone to examine thine own conscience hereafter,

of Sclaunder.

after, if thou shalt seeme in any point too of-
fend, as first for exāple among many. Thou
hast committed mans slaughter, & so arte
accused & holden as a murtherer. Secondly,
for S. C. K. to haue two, or thre wines: third-
ly, for S. C. K. to haue wicked end lesode per-
sons in thy house, or about thee, as blasphe-
mers, dyonkards, whozemongers, deryders
of Gods word, or eyther of them. Fourth-
ly, for M. P. thou art accused & reputed to be a
bodie body, an enuious man, a goer too the
late with thy neighbour, a medler in other
mens matters, rather to seeme to requite e-
uill with euill, thā to obey the pzecept & com-
mandemēt of god, in suffering euill for wel
doings, & many other causes, may ryle to thy
great reproch, & especially to y great sclaun-
der of the gospel which y professell: & if this
may be iustly obiected & verified agāst thee,
in what miserable case art y that thus grie-
ueth y spirit of god, & causell y word of god to
be blasphemed by thi life & cōuersatiō, & yet
neverthelesse, thou hearing that sentence of
thy saviour Christ, who pronounceth, wo, wo
unto the by whō the word of god is blasphe-
med or ill spokē of: & again, what a horroz of
cōscience hast y within thee, if in thy cōscience
thou findest thy self guilty in al these things,

The petigree

Or either of them, that when thy conscience, (in the day of iudgement) shalbe ready to accuse thee, which is a thousand witnesses against thee, which if thy conscience doth find thee guilty herein, what remedie findest thou before this great and terrible day come? None, without the especiall fauour & grace of God, call thee to repentance, but yit if by the prouidence of God, and through the malice of Satan, this thy life in the outward face of the worlde is no better, than I haue before spoken of, and yet, in thy conscience thou findest thi self clere & free, y thy conscience doth excuse thee before God, who knoweth the secrets of the harte, that thou art accused, most falsely, then (I saye) thou hast to reioyce one way, that thou findest thy conscience safe and cleare, who is a thousand witnesses with thee, although thou hast otherwise to be soze, that thou couldest by no other meanes resist sinne, than to be the instrument (as it were) to the iudgment of the worlde to commit sin, whereas in deede thou hast not, if y well wey what sin is: for to sin is to break Gods commaundments, y is to leaue undone that god hath in his word commaunded to be don, & to do y which god hath not in his worde commaunded to be done; as for exaple.

First

of Sclaunder.

Firste, what killing is that displeaseth
God, John the Evangelist telleth thee in his
Epistle, saying: Hee that hateth his brother
in his harte, is a murtherer: so that God
iudgeth vs, according to our hart and will,
and not accordinge too the outwarde acti-
on, or doing of any thing. / Therefore and
first for example: If thou hast committed
mans slaughter, in killing of any person, en-
ter into thy harte and conscience, & reason &
examin the self (not percially but faithfully)
with a good and sound conscience, whether
in safeguard of thine owne life, or other wise
thy self hadst like to haue ben slayn: if nowe
thou findest thy self that thou arte cleare of
his death, saue in the safeguard of thyne owne
life, y^e couldest no other wise do, except thou
shouldest be murthered thy self, which mur-
ther to auoid thou couldest not, but by killing
of him, of whom thou art perswaded was pur-
posed to kill thee. Now, howsoeuer thou see-
mest vnto the world to be a murtherer, and
guilty of his death, yet before God thou art
cleare & innocent thereof: for if it fall out so,
that thou art so narrowly assaulted, y^e there
is no waye but to kill or be killed, in such a
case thou maist with a safe conscience rather
kill, than be killed: as for example, whether

The fyrst
position.

D. iij.

The petigree

thou be spiritual or temporal high or lowe,
poore or rich, or whatsoever person thou be
y louest peace, & yet if it happen to thee to be
oppressed at any time of such as be disturbers
& breakers of peace, or a robber by the 'high
way, or a person pretending to murder thee,
wherby y canst not defend thy life and body
without using resistance, & the oppressor will
not be content, neither w reasson nor with fair
words, neither thou y art oppressed canst in
no wise find place to auoid the fury of thyne
oppressor, in defending of thine own life. I say
again, if thou killest thyne aduersarie, y dost
no more offed gods lawes nor mans lawes,
then though thou killest a wolf or mad dog,
as *Moses* killed y *Egyptian*, or as y godly ma
gistrat killeth priuately y thief, or openly de
fend himself by war, wher he ca not maintain
or recover the right of the comon welth, or o
therwise than to use to extreme remedy of
battail, he offendeth not. so is it to be iudged
of him y wil oppresse thee with violence other
wise that either y offend not, either art ready
to answer thi cause to y magistrats, who ar
called as gods in y earth, y earres of god, the
Judges of y world: which if they find him gil
ty of his own death, it is to be iudged, that it
is no other thing than the iust iudgment of god
that y shuldest defend thy life, & thi aduersa

of Sclaunder.

rie to perish, & so art thou free before God.
But yet thou must take heed & marke wel, y
this pzecept of killing is not simply & onely
ment of external murther, or killing with y
hand, or howsoever way it be, but also thou
must be cleare in thy cōscience of y inward
murther which forbiodeth the concupiscēce,
desire or reuenge in thi hart (which is mur-
ther) which thought it deserue no punishe-
ment of the world, yet G^D accompteth it
worthy of death, as it is to be seene in Gen.
the 4. Chap. whereas God accused Cayn for
the murther of his harte, before hee layed
hands on Abell to kill him. So doth S. John
in his first epistle & third chap. say, hee that
hateth his b:other, is a murtherer. Now, if
thy cōscience can testifie with thee, that thou
art hereof cleare and innocent, so: euer pre-
tending his death by force of might, or to de-
sire it in harte, then let the wicked worlde
iudge of thee what they list, so long as thou
hast entred into thy cōscience without per-
tiality, as (before God) thou must giue a iust
account one day, finding with thy self that al-
l hatred was out of thy hart agaynst hym, of
any pretended mischief towards thyne ene-
my, or that thou dodest it ignorantly or a-
gainst thy will, or thou couldest no other wise

The petigree

do not save thy selfe, & hadst used all other
meanes to save his life with thine, and that
with as much meanes as possible mought
be, & y^e thou art even soz frō the bot some of
thy hart, y^e thou couldest not deliver thy life
frō murder by any other means, the maist
thou rest in peace of cōscience, & so persuade
with thi self that thou art at peace with god
& cleare of this murder which thou hast cō-
mitted most unwillingly: soz unto this end
God gave certain priviledges, that whosoever
killed against his wil, might flee to a san-
ctuarie to save his life. But cōtrarily, he y^e
killeth of malice, or of a pretended purpose,
might be brought to y^e gallows, not onely
out of y^e Sanctuary, but even frō the Altar,
Deut. 19. chap. and this is not onely the law
of Moses, but the law of Christ, y^e saith, Ma-
thew the 26. chap. He that striketh with y^e
sword, shall perishe. And here it is euill for
Princes to graunt pardons, or letters of
protection, and much more euill is it for
Magistrates, or whosoener do seeke to save
such as by the law should dye, and a shrew-
ed example is it for others, that thinke,
(when neede is) that they shall finde friends
likewise, to begge their pardon, and in case
it can not bee, bee (on the other syde)
that

of Sclaunder.

that laboureth in the cause will scarce bee contented that his request can take no effect, consideringe the matter beinge of no greater effect, than it was before that the other obteyned grace. Thus in dispensing of an euill fact, is both God and man offended, and the Prince or magistrate, that dispenseth with the fault of an other, make them selues culpable of the same murder, as it is written, Proverbs 17. And thou that art gilty herein doublest thine offence in suffering of them to violate Gods lawes, and the lawes of the realme and causest them to runne into sinne, that thus sueth laboureth for thee: and thus much I thought good to note, that thou shouldest not be ignorant hereof.

P. S. I. P. Now thy conscience being free, although thou art in daunger of the law by false accusations and witnesses, care not for it, let God worke his will, and bee sozry that through his furie, and rage of malice, and by the practise of Satan that thus wilfully he hath brought the creature of God (which was created to glorie him) & thus fouly to be gozed in his owne bloud, in consideration hereof, lament, and bee sozry, even from the bottome of thy hart that thou art

D. b.

the

The petigree

the instrumente that brought him to his death: desire the Lorde thy God that it be not (for other considerations which is best knowen to thee) layd to thy charge, or to be any occasion of thy security in slack serving of thy Lord God, but rather it may be an occasion and warning to thee to prayse and magnify the Lord thy God continually, in that he hath delivered thee frō the like murder, which purposely was pretended against thee: This done, let the outrageous & schandrous tongue caull and say what they list, so long as God and thy conscience beareth witnesse with thee, that in this thou art cleere of his death. Secondly, *M. 7.*

The second position.

S. CO. K. P. if thou in the feare of God, and according to the ordinaunce and commandement of the almightie, dost take vnto thee a wife for the procreation of children, and to anoyde sinne, and so one to helpe another, vntill your dying day, to leue her as thine owne soule aboue all others, thou dost wel and according as Gods word doth commaunde thee, and that thy conscience beareth witnesse wyth thee, that the ordinaunce that God hath onely commaunded, is the onely cause of your coupling together: you both are lawefull, yea by Gods word,

of Sclaunder.

woorde, man and wife, and that no man
can seperate you asunder whome **G D D**
hath coupled together. But in the meane
tyme if it fall out with thee that thy wife
hath defyled thy bed, in geuinge her boote
too the vse of an other man, then is it
well known too all men by the woorde
of **G D D**, that it is lawfull for thee too put
away thy wife for aduoutry, for such a fault
breaketh the lawfull knot of matrimony as
thou mapest reade *Mathew the 5. and 19.*
Chapter, & also in *Marke the 10. Chapter,*
and *Luke the sixtene,* and so, then thou art
free too marrye in the feare of **G D D**,
and take too thee an other, as oft as this
occasion of separation falleth out. And yet
I wyll not that this deuozement shoulde
be done lightly or at thine owne will.
G D D forbiddeth that thou shouldest so gather
of my wordes, but this precept to obserue
alwayes, that first thou for thy part shouldest
not for any affection sake for any oc-
casion, or too conceaine a false suspicion,
neither yet to credite enery sclaunderous
tounge, but let it happen vntoo thee as a
thing offered, rather then of thy part sought
for, and so then to find thy wife guiltie & cul-
pable, that thou yet thou attempt al manner
of

The petigree

of meanes betwene thee & thy yoke fellow
who was before thy lawfull wife, secretly
to amend the fault, or if that wil not serue,
yet to sollicite the cause, by honest arbiters
and godly friends, and in the meane time
thou to pray vnto God for her, that is fallen
into the lappes of aduoultrie, which if thou
hast vnfaignedly vsed, by this godly & chari-
table meanes (of thy part) thou hast shewed
thy selfe, a louing, charitable, and faithfull
person towarde her for thy part: then if
none of these meanes will proffit, that then
thou mayest appeale vnto the magistrate,
who bee bound to punish the aduolterers,
and so to set thee and thy wife that was se-
uerally in the worlde at free libertie, as the
crime and fault hath already sundered you
before God. And as the congregation and
magistrates be testimonies and iudges of
the matrimonie, when you both were law-
fully coupled together, so be they likewise
testimonies and iudges of the separation
which is graunted for the vnlawfull viola-
ting of the matrimonie, yet doth not the
magistrate dissolve that God hath bound,
neither discouple that, that God hath coup-
led, but be Iudges of the aduoultrie and the
vnlawfull fact, that hath (of it selfe before)
dissol

of Sclaunder.

dissolued the knot that GOD knitte and
coniyned: and yet thou seest, here haste
thou no libertie too eleuate or diminishe
the dignitie of matrimony, nor neuer canst
thou haue (by Gods grace) any aduantage
hereby, but rather thou wilt (if thou fearest
God) be sozry from the bottome of thy hart,
that euer it should thus fall out with thee,
that thou shouldest haue occasiō thus to do,
and yet if thou wilt keepe her & dwell with
her, vpon her repentance and amendment,
and frame thy selfe in peace and quietnesse
so to do, thou doest well, if thou canst so do,
in my iudgement, but for the ease of thy con-
science; God hath ordeyned this remedy of
separation, the one quietly from the other
to be fundred, is specially for thy sake, wher
as otherwise God did foresee, & thou shoul-
dest liue in a hellish tormente with such a
one al the days of thy life, which were most
odious and wicked, and therefore if this be
the onely cause of thy seperation, from thy
first or seconde wife, and therefore thou art
sclaundered and accused, to haue two or three
wives a liue, (I saye as before) let it be no
griefe or trouble vnto thee, as long as the
report is sclaunderous and false, for they
are no longer thy wife than they keepe thy
bed

The petigree

The third
position.

bed chaste and undefiled, and if the offender
were put to death according to Gods lawe,
then were this question ended, and all cau-
ses of slander were cleane cut of, and no-
thing to be sayd in it. Thirdly, if thou
M. J. S. C. K. P. be a master of a household,
and hast vnder thee such seruantes as are
lewde and wicked, some dyonkardes, some
swearers, some whozemongers, or scoffers
and deriders of Gods word, and the profes-
sors therof, or whatsoener vice they are gi-
uen vnto, that hereby thou art sclaundered,
and euill spoken of, for that thou art not so
carefull to see good order in thy house (as it
seemeth by the fruite thereof, that thou arte
negligēt herein) & that thou art not the ma-
that I wouldest or couitest thy selfe to be, if
thou fearest God vnfaynedly, not only thy
selfe, thy wife, but thy conscience beareth
the witness, that thou hast & doest daily in-
struct thy family and household, in the true
feare and loue of God, to obserue his will &
commandement, & that by thy selfe, or by
what honest meanes soener. For euē as it
is the proprietie of the godly, that as they
themselves are giuen to serue God vnfay-
nedly, so wish they them also to be which be-
long vnto them. Why therefore shouldest
thou

of Sclaunder.

thou suffer them to stray from God which
thou knowest is committed to thy charge,
for this *Abraham* is commended because
he was godly not onely himselfe, but did
teach his familie the true worship and re-
ligion of God, and because there bee com-
mandements to that end and purpose, as
is to bee read *Deutro*, the 6. and *Psalme* 78
for the vngodlines of the household is wor-
thely imputed to the householder, if through
his negligēce they were vngodly. The scrip-
ture setteth out vnto vs a notable example
hereof in *Helij*. *Samuell* the fourth chapter.
As many therefore as will bee praysed for
religion, let them not thinke they haue done
their dutie, if they themselves bee wor-
shippers of God, but let them labour too
hauing all those they haue charge of, to God
likewise. Therefore too bee bylese in this
point: if thou hast ben negligent in instru-
cting thy householde, that thereby the word
of God (by their leude life) is sclaundered
and blasphemed, and euill reported of, then
hast thou iust cause to repent and to be har-
tely sorry for thy negligēce, in that thou hast
had no more care to those that haue ben com-
mitted vnto thy charge, for the blood of eue-
ry one of them that perisheth for fault of
thy

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thy instruction, that be required at thy hand
Ezechiel 33. and that curse is come vpon thee
which sayeth, woe be vnto them by whom y
word of God is blasphemed, or euill spoken
of. But contrarily, if thou fearest **G O D**
vnsainedly from the bottome of thy harte,
and therewithall hast a regarde vnto thy
householde and familie, as vnto those for
whose blood thou must giue accompt, & for
the fear of God, & the discharge of thy dutie
and quieting of thy conscience, thou doest
withall possible means seeke too instructe
thy familie in true religion, and holy obedi-
ence too his word, and that thy conscience
beareth thee witnes befoze God that thou
art carefull and paynesfull herein to the in-
structing of thy householde and familie as
much as in thee lyeth, then whatsoever suc-
cesse followe, yet thou hast discharged thy
selfe befoze God, how so euer the worlde
both count and esteeme of thee. care not for
it let it not disquiet thee, how vtractable &
vnruly soeuer thy familie bee, whereby thou
art sclaudered, yet be thou of good cheare,
seing thy conscience hath cleared thee befoze
God, that thou hast, and doest thy dutie as
much as in thee lyeth, and let not the vn-
towardnes of thy household vnmurth thy di-
ligence

of Sclaunder.

ligence of thy care and duetie towards them
and dispaire not of their conuerſion, but com-
mit the good ſucceſſe, and endeuor of thy tra-
uell, to God.

The fourth
poſition.

M. P. Fourthly, if thou be counted & ſo ſclau-
ndered to be a buſſie body, a troubleſome fel-
low, in meddling with other mens matters,
a goer to lawe with thy neighbours, where-
by the word of God is by the wicked blaſ-
phemed & ſclaundered, then (ſay I again)
enter into thine owne conſcience, (as beſore)
whether thou findeſt thy ſelf guiltie herein,
or no, which if thou finde not thy ſelfe guiltie
herein, but rather perceiueſt that thou art
troubled & ſclaundered of ſuch as are leude
and wicked, and eſpecially for that thou
miſlikeſt of their doings, and art ſclaunde-
red that the word of God is like to bee blaſ-
phemed therby of the wicked, & for y^e which
cauſe onely to p^reuent, thou art in conſci-
ence forced to cleare thy innocencie, & that
not for thine owne part too reuenge, but
couleſt thou in thy hart to treade all vnder
ſeete with a mind rather to receiue wrong,
then with any will or deſire to reuenge or
requite euill with euill: yet if the matter ſo
fall out, that thou art ſo ſclaundered, & that
if thou put it by, and ſeeme to treade it vnder

C.i.

der

The petigree

der thy foote, which thou for quietnes sake,
and for loue that thou bearest too thine ene-
mies, as hauing a regard to auoyde the ma-
licious carping of backbyting tongues. and
by all means seeking to heape coales on his
head, that is thine enemy, yet for the re-
gard that thou hast too vertue and godlines,
and for the hatred that thou bearest to sinne
and iniquitie, thou speakest thy mind frank
and freely, and not for any malice thou bea-
rest to any, but onely of that hatred and ma-
lice, that thou bearest generally to sinne, &
if this thy hatred be grounded of knowlege, &
with a perswasion of faith, that thou doest
well, for other wise, whatsoener is not done
of faith is sinne: Then this ground beinge
once layde, time and place obserued, thy oc-
casion and calling considered, whatsoener
trouble falleth out vntoo thee hereby in
reproving of sinne, speaking the trueth, take
it patiently, if thou be driven to the lawe, or
rather compelled therunto, care not as
long as thy conscience witnesseth with thee
that thou wouldest be as glad of his saluati-
on, as thou wouldest of thine owne, and of
his amendement of life and conuersation, &
that thou hast vsed al the meanes with him
thy self, as by the meanes of others of thine
and

of Sclaunder.

and his frendes : then mayst thou rest in
apeaceable and quiet conscience, let the
worlde talke of thee, and terme thee what
they please, care not for it, but rather if
thou bee sclaundered, that thy profession,
thou professest (which is the pure and un-
spotted gospel of Iesus Christ) is like to bee
sclaundered thereby, and thy conscience bea-
reth thee witnesse that thou art cleare of all
such accusatiōs as are objected against thee,
and knowest well that God is the ruler of
every mans hart, to cause men to conceiue of
thee as pleaseth him best, yet for al that thou
art bound in conscience to cleare thy selfe, &
that befoze the worlde one way or other, whe-
ther it be by the authoritie of y magistrate,
or by going to lawe, or by what meanes so-
euer. thou art bound in conscience too do it,
not onely to cleare thy selfe, so much as to
cleare the gospel from sclaunder which thou
professest, and that this doing of thine, bee
onely the cause that thou art counted a busy
bodie, a goer too lawe, a medler in other
manners matters, care not for it, for it is
but the report of the enuious sclaunderer,
the wicked ones, and of the ignorant that
hath no knowledge of God and his word as
they ought to haue. For marke well those

The petigree

that speake euill of thee what kind of people they be, and how they are addicted, and note and obserue their doings, and marke well their maners, their life and conuersation, and thou shalt find them such as the worlde counteth of, good fellowes, merry companions, yea drunkards, blasphemers, talkatife fellowes, o' no more religion then a horse: let such mens talke neuer trouble o' dismay thee, so long as thou doest well.

M. P. I. K. And here I thought good, ere I passe any farther in this matter, hauing good occasion giuen me, to admonish thee to bee faithfull and constant in thy dealings, that thy word and deede may be, yea yea, or, nay nay, not yea and nay, but as S. Paule sayeth, yea, and Amē, that it be not obiected against thee as true, which the malicious Papistes, most sclaunderously at this day, giue out against the professors of the Gospell. I confesse with them, that they may bee such as professe the Gospell, which accusation of the Papistes, of them is found to be true, but not of such as loue the Gospell, and walke there, after, against them is it most false: but such as haue it in their mouth, to coulor and cloake their craft and deceitfull dealing, which in deede such are nothing lesse then Protestants
but

of Sclaunder.

but farre from that vprightnes of life which their professiō requireth, and as they would seeme to haue. But these persons as haue no more care to vpholde their faith and fidelity which they make by promises, othes, bands, and couenauntes to bee obserued, and yet so lightly to be broken, without all reason and honesty, and that to the great sclaunder of the Gospell which they professe, wherby the malicious and backbyting sclaunderer, together with the enuious papist, who doth mark and behold all things with a venemous eye, who doeth (so often as such occasion of deceit is offered) by such kinde of men, they cast by and by the Gospell in our teeth, with most spitefull clamors, saying: the worlde is come to such a passe now adayes, that no mā can trust one an other of their worde, so vnconstant are men, so little regarde haue they to their honesty: and in time heretofore, before that we knew, or heard of any such kind of preaching & teaching, a man might haue been bolde of his freende, his worde shoulde haue been sufficient, if it had been for an C. poundes, it had been so truly perfourmed, as if all the writings that could be deuised now, could bee no surer, such then was their fayth and fidelitie, and no more a doe. But now, (saith this Papist) the world is growen to such
E.iiij. couetousnes,

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couetousnes, that a man can scarfe knowe where to finde such a one amongst a thousand: and if such a one be found, yet whether he meaneth to deale plainly and simply, is to be doubted: And if there be found such a friend that meaneth to deale plainly & simply, yet he will be so mistrustfull of him, that he shall deale withall, that he cannot tell well which way to make himselfe sufficient assuraunce to come by his owne againe, or to enioy quietly his bargayns and couenants: for no faithfull promise may serue (how great frendship soeuer is professed betweene them.) Then (sayth this Papist) must writings be made, obligations must be had, with defeysance, and so wrapt and roled in statute marchant, for the assurance and perfourmance of such couenants as passe betweene man and man, & yet all wil not serue, so deceiptful & crafty are men growen in these dayes, to intrap, preuent, and circumuent: so that (let bee what may be inuented) yet all will not serue: and are these the fruites of your religion which you professe (saith this Papist?) Mary much good may doe you: no, no, there was more fayth and fidelitie, more playne, vpright and iust dealing, to be had betweene man and man (a xl. yeares since) in one day, then is to be founde, or was, euer since your preaching and teaching began. This saith this sclaunde-
de-

of Sclaunder.

derous Papist, euen much like as I haue read of a company of theeues, who in robbing of a certain true man by the high way side, whē they had found a peece of gold or two more about him than he would be knowen of, the theeues cryed out on the falsehood & crafte of the world, marueyling at it, and complaying what little trueth and playne dealing was to be found in men now a dayes: euen so do these malicious Papists, falsify and forge these false accusatiōs to the sclaunder of the Gospell, to the discredite of the true professors therof, which the Papists do most traitterously abhorre in their hart, and the main teyners therof. Therefore (gentle reader) loke circumspectly to thy dealing, thy othes and promises that thou makest, and perfourme them, how great damage soeuer redound to thee therby. Giue no iust occasion to these malicious and sclaunderous Papists, thus to rayle and rage against God and his word. Beware (I say) let not the worde of God be blasphemed thus by thy inconstant dealinge. Let it not, in any case touch thee, but rather, as a faithfull Christian, thou wilt sustayn the losse of all that euer thou hast, then to go, or start back from thy word or promise, which thou art bound by othe, or couenant to performe: and yet is it no tryall neither of faithfulness, where one abideth by his promise,

L. iiii. so

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so long as he seeth it is for his owne profite,
yea nothing is more rife nowe a dayes, than
to seeke pretence for every light losse, to
breake couenants. For as sone as such men
haue promised any thing one to another &
(that by bands and obligations) be wrapt &
roled in such statutes for the perfourmance
therof, then either of them wayeth seuerally
what is best for his owne profite, and if it
greue him to stand to his promise, he wittely
and craftely surmiseth to him selfe, a great
deale more losse than is to be feared: & then
it seemeth, peraduenture to him, an honest
excuse, that whē they shal make their mone
that they are like to sustayne great losse, the
displeasure of their freends, if they start not
from their couenants, that herevpon grow-
eth so great liberty amongst men, that they
thinke themselves bounde too keepe pro-
mise, no longer than is for their own behofe:
& yet such men as thus do make their mone,
are not altogether so euill, as those are that
do breake, and circumuent their couenants,
without any sute or intreaty made to such as
they haue to deale with all, but rather in a
moment shalbe preuented vnawares of such
couenants and promises, as the innocent
party accompteth quietly to enioy, shalbe
(cleane contrary beyonde his expectation)
quite

of Sclaunder.

quite dismissed, and that to his great losse & displeasure, so as it may fall out. Therefore (Christian reader) let not this lewd kinde of dealing bee found in thee: for the Prophete David in his, 19. Psalme, condempneth this lightnes in men, to bee so great a vice, as excludeth them out of the kingdome of heauen, wherby he requireth an other surenesse of thee, that vnfeynedly from the harte thou loue vpright and iust dealing, that thou wilt prefer thy promises before thine owne priuate commoditie, and especially if thou bee bound by oth, bonds, or couenants, or what assuraunce soeuer, see that thou in any case obserue and keepe them. And yet if thou be wonne in by any crafty conueyance, and so art lapte in bondes, to perfourme such couenants, yet (I say) must thou haue so great estimation of thy promise, fayth and fidelitie, (which is grounded yppon the holynes of Gods name) that thou must rather beare the losse, than seeke to breake the perfourmance of thy oth and faithfull promise. Notwithstanding, if thou be not led with the respect of thine owne priuate gayne, then may it be lawfull for thee to detest the deceipte that was wrought against thee, & there is no reason to the contrary, but that thou mayest gently fall to composition with such a party

E.v. that

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that hath so intrapped thee, seeing it toucheth but the seconde table of the Law, and of the vpright dealing that ought to be, betwene man and man. And that this kinde of mischiefe and false deceit of dealing is so far of frō the godly, & the true regenerated beleuing Christiā, that he will rather sustain great iniury, then willingly to offend herein. But cleane contrary it is with the professed Papist, these Atheists, Newters, these couetous and lukewarme Gospellers (wherof, and of whom springeth all this double dealing) the ground and roote wherof is found in the Papacy, that thou shalt there see it maintayned as an article of their beleife, and that it is with thē no offence counted to breake promises, othes, leagues, or what soeuer: it ought not (say they) to be holden or kept vpon pain of sinne, further then it mainteyneth and vpholdeth the Romish religiō. But of this deceit of promise breakinge, I purpose (by Gods grace) to speake more hereafter, where I shall proue, that all craft and deceit, swearing and forswearing, to bee so farre of from the faithful Christian, that thou shalt rather plainly perceiue all this treachery and lewde conuersation of life, to be found in these Papists, Atheists, and Newters, whose ende (as the Apostle Paule describeth) is damnation, whose

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whose God is their belly, and whose glory is to their shame, which are worldly minded. Of this kinde of deceit I thought good (by the way) to admonishe thee. And now to that againe from the which we haue some what declyned.

Therfore let not these sclaunderous accusations of these malicious tongues trouble or dismay thee, but rather note this of them, if any of them speake well of thee, then looke well to thy selfe, for surely thou hast done some euill thing that they are wel delighted withal: for be thou assured of this, to speake against their vices, is nothing pleasant vnto them, which to omit too speake against thou doest euill, and to reproue and rebuke them, thou doest well, but contrarily marke, if thou hearest such as feare God, speake euill of thee: then mayest thou duely enter into thy conscience, and search thy harte and doinges, for surely thou hast done some thinge that is euill, or els they would neuer haue spoken euill of thee: and if thou find it reconcile thy selfe, whether it be publicly or priuately, according as the offence is that thou hast giue, with acknowledging of thy fault before God, and before those that are offended with thee. This doing
and ob

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and obseruing these rules who they be that
speake euill of thee, it shalbe greatly to thy
profite, and to the quieting of thy conscience,
how so euer thou be backbyted and sclaundered,
care not. Let these few exāples be a
sufficient rule to examine thee in whatsoeuer
thing shalbe by thee said or done: then shall
this (that is in this booke writte) profit thee
very much, by the which excuse I haue ben
benefited being truched sharpely with most
cruell sclauanders and venomous, & spitefull
tongues, and flattering backbyters, to my
great disturbance, that this and such like be
fore named slaunders, are but flebytings in
respect of that whereof I haue bene from
time to time accused. But I confesse, that all
is for the best, and that it is most needefull &
necessary, but because thy life is thus in the
outward face of the world, & knowne alone
to God and thine owne conscience, whether
thou art guiltie or not guiltie herein, whether
the accusations bee true which are objected
against thee, I know not, therefore I meane
to search. S.C.K.M.P. thy conscience yet
a little deeper by probable examples & stories,
that thou shalt haue no occasion too
start aside to winding holes, to deceiue and
flatter thy selfe thereby, to the great perill
and

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and hurt of thy soule, but to thine owne conscience thou shalt flie, whether thou wilt, or not, for all our doinges and actions serue as witnessers of the same in our consciences: so there is no man so fond, or so farre out of his common sence but alwayes knoweth whether he doth well or euill. For as *Christiane* saith wisely, that when a man hath committed any notable crime, it is most certaine that he tasteth his owne condemnation in his owne conscience, and immediatly after the offence done, he hath his conscience for an accuser, for witnes, for Judge, and for an excecuto, which doth strike such remoyse in his hart and bite him so cruelly that the surmounteth the presence of a thousand witnessers, the toucheth him so nere, the bereth and tormenteth him so cruelly, that if all the angels in heauen, and all the men in the earth should perswade him of any thing hee doth wickedly, too bee good and iust, yet could he not satisfy himself, nor put fro him the indgement of his owne conscience, which is well proued by that that is written in *Deutero. the 28. Chapter*, that euill men doe tremble and quake at the fall of euery leafe of the tree, and that they are alwayes, euen as though their life hong on a threde,

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thred, wherfore the Prophet *Esaie* did not write wout cause, how that euil mē be as boylings of the sea which cannot be pacified, as we haue many examples thereof in sundrie places of the scriptures, and especially by *Judas* and *Cain*, who feeling such anguish and troubles in their spirits, thought their offences was greater, than the mercy of God. We haue the like examples in prophane stories of that cruell *Nero*, who after he had killed his owne mother, was reproued and apprehended for his offence in hys sleepe (as he confesseth him selfe) for he sayd he had a vision of his mother, which did so trouble him, that often times he was vexed and tormented with extreme furies, as though he had ben burning with flaminge torches. *Caligula*, otherwise named *Canus Cesar*, was so troubled in the night in hys sleepe, and neuer could take his rest quietly, but with terrour and feare was vexed and troubled with many passions and visions in his dreames, (even the very guiltines of conscience for the life passed) the which would not suffer him to take rest, and this violence of mans conscience proceedeth from GOD, which maketh his enemies so to feele hys wrath & iudgement, that they can not beare

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it quietly, but are conſtrayned to condemne
themſelves: and this is it (as I ſay) that *S.*
John doth manifeſt vnto vs, ſaying: If our
hartes condemne vs, God is greater than
our hartes: yea, and if there ſhoulde want
ſufficient examples for this matter in the
ſacred ſcriptures and prophane Authours,
yet haue wee witnes thereof by nature, ſo
well grauen and printed in our hartes, that
euen the ſame did conſtrayne the auncient
Poet to inuent certayne torments and ſu-
ries, that ſhould bee as reuengementes and
punishments for our finnes and wicked-
neſſes, which in deed is nothing elſe but the
torment and beration of euill conſciences.
This is the woyme whereof *Clay* the Pro-
phet ſpeketh, which neuer dyeth, but gnaw-
eth and eateth without al meaſure, and the
remembrance of this miſchiefe and wicked
doings (as *Cicero* writeth) be as flames &
torches which burne and terrifie continual-
ly our hart, as is teſtified by *Epicurus*, (with
whom all y^e world is infected) who althoughe
he neuer thought that there was ener God,
Hell, Paradife or Vell, yet alwayes hee
doeth confeſſe (as *Seneca* ſayeth) that y^e grea-
teſt payne of them that doe ſin, is, that they
haue ſinned, for the payne of ſin, is very ſin
it ſelfe,

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it self, and are as Cains b2eth2en, the devils children, and hey2es of death, and ever under damnation. Let these few examples be to thee (wise reader) suffice, to prove that to have a quiet conscience is better than all the treasures in the world: for it is not promotion nor dignitie, honor, nor nobilitie, nor blood, nor the good name and fame that any man hath, or may have in this worlde, that maketh a man happie before God, but the uprightnes & roundnes of a cleare & sound conscience, that maketh vs secure and safe against all the cruell and sharpe assaults of our deadly enemies, Satan, hell, the world and the fleſhe, with all the venomous generation of the backbiting and ſclannderous tong: and yet the honeſter thou be of life and conversation, the ſoner ſhalt thou be backbited and ſclanndered: but perceiue thou this, that all is for the beſt, for as the Apoſtle S. Peter ſayeth, what prayſe is it, if ye be buſſeted for your fault, ye take it patiently, but and if when ye doe well, ye ſuffer wrong, & take it patiently, this is acceptable vnto God, for hereunto are wee called.

The fourth part.

But 7. S. C. K. M. P. for as much as I haue been by I wicked backbiter ſo maliciously
accu

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accused with most sclaūderous accusations
wherewith & goodly hath bin frō time to time
most greuously disturbed, I thought it good
for thy further instructiō & cōfort to lay be-
fore thee the sharp assaults & cruel practises
that the malicious clauwbackes vsed agaynst
the Prophet Dauid (a man choisen after the
hart of God) yet for all that, he could not ob-
tayne so much fauour at their handes as to
be vntouchēd of the malicious and backby-
ting sclaūderer. Wherefore the Prophet
Dauid setteth downe sclaūder, as the first
point of vnrightheousnesse, wherewith our
neighbour is harmed: for if a good name bee
more worth then much riches (as Salomon
in his 22. chapter sayeth) then can ther be no
greater harme done vnto men, than when
their good name is impaired. For the disease
and last of the enuious backbyter is suche,
that maliciously they stir vp also, malicious
persons, to spread and blase abroad sclaū-
der, with a mind wickedly to find fault with
such which in hart they earnestly hate, and
this the backbyter doeth to make the inno-
cent partie the more odious, that his friends
and the faithfull may the rather abhorre him
and his doings the sooner. For the Prophet
was greuously here with touched, especial

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ly with two kinde of men, by whom he was continually molested and in great daunger, that is to witte, of false friends, whome hee cherished at his owne table: yet vnder the pretence of friendship, and sayning to be of his religiō, sought his ruine and his destruction. Also of flatterers, who seeking their owne lucre, brought the innocent, thozough lyes & sclaunders, into manifold troubles: so no doubt shalt thou be (gentle Reader) & so much the rather, when thou seekest most zealously to serue God in spirite and trueth, then loke to be trapped, and snarcd with the like enemye. Wherefore the godly be so far from this vice, to sclaunder, or backbite with their tongue, that they will not greedely, or with a willing minde, harken too such rumors, or rashly admit such accusations or false reportes against their neighbours, but will alwaies rather by al meanes seeke to suppress it, and so in makinge of such flattering backbyting lyes, they do (as it were) let them fall to the ground: but contrarily, they that receive and giue eare too such wicked persons, & spread them abroad, & doe (as it were) deliuer them, frō hand to hand, such persons are not vnaptly sayd, to rayse them vp. The prophet *David*, in his

of Sclaunder.

101 Psalm, threateneth vengeance vpon
such leude persons who sayeth in the person
of Christ, whosoever backbyteth his neigh-
bour priuely, him will I destroy. For of all
wickednes, yet priuie and theruish backby-
ting is a noysome plague aboue other, for
it is all one, as if a man should kill a man
by treason, nay rather a backbyter dispatch-
eth men vnwares, even no lesse than a poi-
soner: for it is the right poynt of a froward
and trayterous nature, so to hurt an other
mans good name, as y party may not know,
how to defend himself; And how this mis-
ranngeth to common abrode in these our
dayes, (Gentle reader) Judge thou thereof
thy selfe, & yet is it in no wise to bee borne
withal in mans life, and especially amongst
vs Christians. Therefore bee thou of god
chere, that fearest God, and hast a care too
vprightnes of life, and hast therfore cause
to be afraid of the crueltie of such malicious
enemies, seeing their venemous raylinge
surmounteth, which thing, the godly haue
had to much triall of. And considering then,
that we ought to be more carefull of our
innocencie than of our life, let vs liue so to
followe righteousness that vpon trust of
gods defence, we may despise all false sclaun-

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ders, and let vs alwayes for our comfort beare in mind, that it is the peculiar charge of God to mayntaine his seruants from all sclaunderous reproches. The Prophet in the 120. Psalme prayeth and sayeth: *Lorde deliuer my soule from the lippes of fals-hood, and from the tongue of deceipt.* If the Prophet *Dauid* were troubled with this pestilent kind of people, and being innocent of that he was burthened, of false surmised crimes, and he in accusing his enemies of lying, and sclaunderers, he aduoucheth his innocency against such malicious persons: therfore, in as much as our conscience is at peace within vs, that they defame vs falsely, let vs be of good chere: for if a Prophet so indued with so great vertue, and being cleare from all spottes of suspicion, yea, and farr of from all fault, was neuerthelesse assayled with sclaunder, what wonder is it, that the childe of God at this day, be charged with false sclaunders? And whereas they indeno, do do well, be not withstanding euill reported of: And surely sith they haue the Deuill their enem'e, they must needs be burthened with his lies: nay rather we see that railing tongues spared not euen the Sonne of God. Wherefore it becommeth vs to beare

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It the more paciently, if naughtie pack es
rayle on vs undeseruedly: for it is certaine,
that the state of the godly is, to be no better
intreated for well doing, than to suffer false
report of the handes of the wicked, as long
as they are in this life. Neuerthelesse yet
must we take heede also, that our flauish
sowing of them wrappe vs not in the same
giltines wherewith they are infected. For
he not onely beareth with these their wic-
ked practises which is flattery, but rather
alloweth them. For our nature in deede is
such, that it would be delighted with fayre
and smooth speech, (and especially if it tend
to our own commendation) as much as in
vs lyeth. Therfore the holy Apostle *Paule*
in the 5. Chapter to the *Ephesians* teacheth
vs, that it is a point of wicked fellowship
when we rebuke not such wicked vices, for
by our suffrance, in not reponing them,
wee doo (as it were) allowe them in their
naughtie practises, and so what els do wee,
but giue full seuerity to such wicked backby-
ters to sinne. And although we be commaun-
ded to be innocent as *Doves*, so are wee
commaunded to be as wise as serpents. Ther-
fore as many as feare God with a sincere
hart, ought freely to iudge of euery mans

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deede, and not to be bowped to leude sothing,
for affection sake, to uphold the wicked in
their naughtines: for the Prophet in his 12.
Psalme sayth: Euery man talketh deceit
with is fellow, with the lippes of flattery
in their harts, meaning there is no truth,
or singlenes in their thought, namely, that
euery one intrapeth his neighbour with
fayre speach, and yet they speake with a
double hart, & this doublenes maketh them
double tounge, word westerers: for like as
those that purpose too deale faithfully and
simply with their neighbour, doe set open
their whole hart as it is: so both the false
person and deceitfull and sclaundersous
backbiting flatterers keepe backe a part of
their meaning to themselves, and couereth
it with the cloake of dissimulation, so as no
certaintie can bee gathered of their talke.
Wherefore must our talke be single, that it
may be the very Image of our mind, which
is the descriptio & note of a faithful Christi-
an. Wherefore to expresse the hatred that the
Prophet beareth too such wicked toun-
ges, he sayth further in the 12. Psalme, let the
Lorde (sayth he) cut out all the lippes of flat-
tery, and the tounge that speaketh proud
things, which haue said: With our toun-
ges, will

of Sclaunder.

Will we be strengthened, our lippes are in
our owne power, who is our Lord? sayeth
the wicked. But see thou (faithfull Christi-
an) so odious are these kind of men in the
company of the godly, that they may with
a safe conscience with them to be rooted out
from amongst them. For by the example of
the Prophet, who vnto his complaint an-
nereth a curse, that God should cut of deceit-
full tounges, and passing ouer their other
practises of maliciousnes, he here chiefly in-
ueigheth against their venemous tounges,
that hereby we may vnderstand, how much
more harme y^e Prophet felt. And surely fall
hobe and sclaunder, are more deadly to a
Christian, than all swordes and weapons.
But there are two kinde of flatterers, for
some flatter after a vile and slauish sort, so
that they are readie too suffer or to doe any
thing, but the worse sort or kind of flatte-
rers, or ill tounged persons, are such kinde
of fellows, namely, that in their talke do
notwithstanding set a stout countenaunce
vpon the matter, and mingle their vnder-
myninge with bolones, and suche passe in
wickednes the stynking and rascall kind of
flatterers, which the Prophet David doth
seeme to be grieved withall in his 12. Psal.

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But he crossebytteth the courtly clatwbacks,
which not onely wind theselues in by plea-
saunt deuises, but also ouerwhelme silly
soules with their great tollitie of loude ly-
ing. For it behoueth them too beare right
great aucthoritie, that shall thinke their
lies to go for ready payment. And yet it is
the highest point of wickednes that can be,
to step vp with such bzasen face boldnes,
that they are not one whit ashamed to per-
uert all right and conscience wyth their
importunate facing and bzacing of words.
For their doinge is all one, as if they
shoulde defye God him selfe to his face,
for they trayterously compasse good playne
meaning men vnder pretence of friendship,
and talke (as I haue before sayd) one thing
with their tong, and leaue an other thing
hidden in their hart: for more tollerable is
an open lewdnes, then suche fores wyli-
nes, whiche by faire meanes windeth it
self in, to worke mischief. And by this sen-
tence we ought to be warned, that is, that
those are most detestable before God (who
soeuer they be) that assaile the simple and
vncircumspecte with their glosinges, as it
were with a deadly poyson, always sothing
as being bzasen faced, passe all shame, that
they

of Sclaunder.

they are bold to do what soeuer a man will haue them too doe: For they are trencher knights, lictrenchers, you may terme the, such as hunt for fine & delicat fare, by their sayze and glosyng tong, and especially such are accepted with them, that are delighted to heare them selues and their dwings of their friend commended: so that the commendation of an other is death to such persons, and such slaues and ras kall fellows, shall at their word be accepted, that wil set their tong to rayling for litle or nought, like as in all ages thei haue bin to be found, that would (as men say) set their tong to sale for a peece of bread: for such table icsters, among their cuppes, & making good chere at their meales, compassse how thei may hurt the innocent, and the harmlesse partie that is absent. But the Prophet David feareth too be faulty in this his complaynt, with bitterness of grieve I sayd (sayeth hee) I will take heed to my wayes, that I sinne not with my tong, I will keepe a bridle at my mouth, while y vngoly stand before me. We may learne by this example of the Prophet, that if it were so greuous to him, too abyde the false and sclaunderous accusations of the wicked, and so hard a matter for the Pro-

f. v. prophet

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phet to hold his tong, least he should sin, by
repynning or murmuring, wee may learne,
(as many of vs as feare God) by his exāple
to stryue earnestly to measure our affecti-
ons, as oft as any such troublesome persons
molest vs, eyther by flattering, sclaūdering,
backbyting or lying, which all go together:
least at any time vngodly grudgng against
God slippe from vs, for the Prophet willett
vs to keepe our tong from euil, and our lips
that thei speake not guylefully. We should
not talke disceiptfully to our neighbours,
that our wordes should not be snares to in-
fangle men. And because nothing is more
hard, than so to rule our wordes, that y^e tong
may be the cleare image of our mynd, ther-
fore it behoueth vs carefully to take care, &
haue a heedfull regarde, that we suffer not
the same to runne riot to deceyue mē. This
done, let vs commit our cause to God, when
we be assailed with suche sclaūder, let vs
say with the Prophet David, Pleade thou
my cause (Oh Lord) with them that pleade
against me: fight thou with them that fight
against me: because Davids enemies dyd
not assault his life openly, but also troubled
him with most bitter sclaunders, and false
reportes, he called to God and desireth a re-

of Sclaunder.

wasse of this mischief, by calling on God, to
be the Advocate of his cause, in that hee had
to doe with wicked tonged persons. Nowe,
although it be very vnseemely, that a holy
man, who had evermore deserved right wel
at all mens hands, and hurt to no man: who
for his curtesie & mildnes was worthy the
fauour of all men, aswel publike, as priuat,
yet could he not gayne so much thereby as
to escape the brunt of the venemous tong.
This is greatly for our pzoofit to know, and
an exāple singularly auaylable for vs, that
it may not seeme wonderous and straunge,
if malicious persons carp and backbyte vs,
seeing they spared not euen David. But see-
ing that their wicked demeaners maye bee
græuous and sharp vnto vs, so is there in-
comparable comfort offred hereby, that god
himselſe setteth his defence againſte false
backbyttings: then let sclaunder rise vp and
backbyte vs with forged cpmes, so long as
God (on the contrarie parte) refuseth not to
play the part of an Advocate for vs. Let vs
therefore pray vnto God with the Prophet
David in his 141. Psalm, sayinge, Set a
watche (oh Lord) before my mouth, & ward
thou at the doore of my lippes, because the
Prophet might haue bin so shaken with the
vnbzioled

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vnbridled libertie of loftines of his enemies, as he mought haue hadd least staye of himselfe then was meete. Therefore he desireth to be gouerned of God, and requesth not onely to haue his handes restrayned from reuenge, but also to haue his tong brydeled aswell from mislanguage, as also from quarelling wordes. For it happeneth sometimes, that euen the best stayed men that be (when they be harmed without their deserving) are so disquieted with the vnkind dealing of their enemies, that they start out to reuenge themselves. The Prophet Dauid therefore desireth the Lorde in this hys extremitie, to set a watch before his mouth and a doore before his lippes, that the Lorde might brydel his tong, that no ouerthwart word might slip out, and also to restrayne his harte from all frowarde imaginations, that he mought not requite wrong, nor let their prosperitie egge him to wicked spying of them. For asmuch then, as nothing is moze difficulte, then for those that bee wrongfully troubled, too haue suche holde of their tounge, as they may quietly & with silence swallow vp their wronges, it was not for nought, that *Dauid* desired of God to haue his mouth garded with watch and
ward,

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warde, yea & to haue the doore of his mouth
kept fast shut by God, as if a Porter should
watch at the comming in of a gate: his mea-
ning is, that he might not become like his e-
nemies, by striving with the in doing euil.
Again, so long as the vngodly spoyle them-
selues with mirth, so longe God of his gen-
tlenes wincketh at their offences, and so
causeth to be moze presumptuous & proude:
so is it to be feared again, leass the faithfull
being beguiled with their prosperity, shuld
also slip away with them: therfore not with-
out cause both *Dauid* desire to be rayned in,
by the secret bit of y^e holy ghost, that he feare
not with their delightes, that is to say, that
he make not himselfe drunken with theyr
delicate pleasures, and thereby take liberty
to offend, and so set all his felicitie in sinne.
And surely, wher the feare of god wanteth,
there groweth so great boldnes in all these
vngodly and malicious flatterers and enui-
ous backbiters which are godlesse, bicause
through drunken carelesnes they are hard-
ned & their owne wilful dulnesse doth (as it
were) bzaune them in their fondnes, while
forgetting both God and themselves, they
follow whether soeuer lust leadeeth them to
the hurt of their brother. Wherfore the pro-
phet

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phet prayeth and sayth, Lord guide me in thy
justice, because of mine enemies, direct thy ways
before me, for in their mouthes there is no right-
eousnesse, their inward part is wickednesse, their
throat is an open sepulchre, they do flatter with
their tongues, destroy thou them, oh God. The
Prophetes meaning in this prayer is, least
the godly should be geuen by the lewde and
deceytfull crafts of the wicked, to step aside
out of the right way: for the prophet David
wisbeth to haue God to bee his guide in all
his affaires, as against his enemies, & put-
teth himselfe in hope of obtaining it, by rea-
son of Gods righteousnes, as if he had sayd:
Lord because thou art righteous, defend me
with thy ayde, that I might wade through
the wicked practises, iniuries & slananders
of mine enemies: but God wil berene them
of their wits, and make them overshote the
selues, and set them beside their purpose: for
whereof commeth it to passe that these vn-
godly persons lay their heades together in
bayne, and be carped vnadvisedly and with-
out indgment, yea and shamefully take the
foyle, but because the Lord compasseth them
in their own wylinesse, and so layeth their
craftinesse, and sotteth them with the spirite
of drunkennesse and glodynesse, so as they

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dote as men not knowinge what they doet
therfore if we be afraid of the wilinesse and
disceipt of these wicked sclaunderers, and
backbyting flatterers, the very impes of sa-
than, yea, how sage & sharpe witted soever
they seeme to bee, that go about to hurt vs of
our good name, or what way soever: let vs
(for our comfort) call this sentence to mind,
that it is alwayes the property of God, to
strike those with amasednesse, and to set the
besides their wittes, that are witty in woꝝ,
king mischief. So shal it come to passe, that
even though that we bee a sleepe, the Lorde
will (with his bzeath) disapoint their deu-
ses, be they neuer so subtil, and in the ende
make the a laughing stock to all the world,
& in our defence will lay hands (as it were)
vpon them, and put them besides their lew
consultings: And sure it must needs fall out
so, that sithen Satan the workmaster of al
wyles, prouoketh the vngodly by al means
to do mischief, but in the ende they haue
their rewarde according to their desertes,
bycause that euen wrongfully and wicked-
ly becomming enemies to gilllesse persons,
but the enuious, proud, malicious & backbi-
ting sclaunderers, neuer thinke vpon this,
that poore wretched soules are of such esti-
mation,

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mation, y god is hurt in the person of them,
But God yeeldeth this inestimable reward
to those that loue him, that hee accompteth
their cause to be his owne. Therefore, who
soeuer hath a clere conscience and swarueeth
not from vprightness, but is troubled w^og
fully, needeth not to doubt, but hee may set
god as a buckler against his enemies. Ther
fore be patient, and freat not thy selfe with
anger, but enter into thy self & comon alone
with thyne own harte. For whereas the A
postle Paule doth recite out of the fourth
Chapter of the Ephesians these wordes, be
angry, and sin not, is to be remembred ge
nerally of vs all: For the Apostle there tea
cheth, that whereas men doe sinfully poure
out their anger against their neighbour,
they should rather be angry with theselues,
that they may abstayne from sin: and ther
fore the Apostle (as it were) biideth vs to
freat inwardly, and to bee angry with our
selues, & afterwards to be offended, not onely
so much at the offenders, as at the offences:
which if this mind were in the sclauderous
and backbityng flatterers, they would chari
tably reprove their brother of his fault by
secret admonition, and that of loue it shold
be done, to the amedement of such as shall so

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offende. And whereas to the contrary, suche
voices as are giuen out against our brother
(if it tend not of good will) and procede
from a minde voyde of reuenge (althoughe
such a reporte be true) yit is it but a betray-
ing of his brother, and both procede of ma-
licious hatred, although the report be true.
Be afrayd therfore (whosoener thou be)
if thou be a flatterer, a pickthancke, a tale-
bearer, a spie or an Instrument to oppresse
on or iniquitie, a promise breaker, a circum-
ueter of others, a sower of discorde, strife and
variance, a sclaunderer, to conclude, an euill
speaker of good men. But contrarily, a good
man, an honest man, an enuie vnto sin and
wickednes, I say, such a one, maye law-
fully saye that an euill man is an euill man,
that an oppressor, is an oppressor, so that he
hath admonished him, and he yet not amended:
this is no sclaunder, yea I saye vnto thee,
(gentle Reader) that it is flattery, it is gre-
uous sinne, to speake well of such euil men,
for it is sin to lye on the Deuil according to
the common saying, *Worth them* (sayth y
prophet *Esai*) that call euil good, & good euil:
the which make darknes light, & light dark-
nes, & maketh soure swete, & swete soure,
woe be vnto such men. We must blesse euil

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men, (if it is true) y^e is, we must pray for the
for their amendment and reformation, so is
Christes commaundement to be vnderstood
and taken, whiche hee gaue his Disciples:
blesse them that curse you, that is, pray for
them, for they corrupt the text, which turne
it, to speake well of them, vnlesse they ex-
pounde well speaking to pray to GOD for
their conuersion: For wee maye not speake
well of them which bee notable euill: wee
may not lye, we may not flatter, least that
curse of the Prophet fall vpon vs, whiche
sayeth, woe be to you which call euill good.
And therefore let vs saye the truth of suche
men, that shame & reproch may cause them
(if it be possible) to amend, that others may
be ashamed to commit the like faulte, or to
folow their vngacious example. For if we
praise euill men, besides that we lye, we in-
courage other men to folow them, & bolden
them to go forward in wickednes, and cau-
seth the to reioice in sin. Besides, we breake
Gods commaundement, which sayeth, thou
shalt be no false witnes. But of this in any
wise beware that you doe not report euill
of those that be good: for as the other is flat-
tering, sclaundering, backbysing & lying, so
this is sclaunder and rayling against the s^c
forsaide

of Sclaunder.

foresaid precept. And the prophet cryeth wo
vnto such, that cal good euil, & light darknes,
and swete souer, and so it must followe of
necessitie that a backbyting sclaunderer is
possessed with a lying spirit.

The fyfth part.

Therefore it shalbe very necessary euen
briefly to know, inbat the euill of lying
is, that thereby we may haue this venomous
backbyting and lying flatterer, the more in
hatred of all others. And so, as much as the
Deuill is a lyer and the father of lyes, and
God the true Authour of trueth, that the e-
uill of lying is great enough to dampne vs,
in that it coupleth vs vnto the deuill, as chil-
dren to the father, and disseureth vs from
God, by whom we be created (in deed) not to
lying, but vnto trueth.

Secondly, as we may reade in the psalme,
they haue no place in the mount of GOD
which speake lyes in their hartes, & frame
guile in their tounge: who can woorthely
weigh how much euill it is to bee shut out
from the company of God and the dwelling
of his kingdom, and that (which is most hor-
rible) to be ioyned with Sathan, and giuen
in bondage into his power?

ned

E.g.

Thirdly,

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Thirdly it doth pzoophane and defile our
tounge, consecrated vnto the trueth, so it co-
eth to passe, that the true thinges that wee
do speake, do purchase some vncleanenes,
by that that they do pzoceede out of an vn-
cleane and lying mouth: for the holines, and
cleanes of the mouth, standeth in trueth, &
the pzophanation, and defylinge therof, is
by lying. And what cleane stufte can there
pzoceede out of filthy lyinge lippes, but
that which is euen in the very speech of it
is defyled. For out of the one, and the selfe
same mouth, (sayeth James) pzoceedeth bles-
sing and cursing. What the Apostle blameth
in like reason, is to be blamed also, that out
of the same mouth, are spoken trueth and
lies, who (I beseech you) wil looke for swete
wine, out of the same vessell from whence
is dayly drawen out vinegar: yea eue clean
water is defiled; if it runne out of a myzie
spring.

Fourthly, by lying, faith and credite,
which we may not lacke, is weakened, and
sometime quite taken away. He that credi-
teth a lie, is deceaued in crediting, therein
is an offence done vnto faith, a thing most
holy, wherein it becometh vs to haue had
most high consideration. Faith, after it hath

ben

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ben deceaued, and hurt with lying, it war-
eth to be warie, and when faith is warie &
hard, it mistrusteth not onely the lyer, but
oft times him that telleth the trueth. And
so decapeth vtterly by little and little, and
this euill is very pernicious in the common
life of men, whose necessitie requireth that
one should trust an other in speaking pro-
mising, telling, expounding, and witnessing,
els, all things be disordred and confounded.
Againe, this euill is encreased by circum-
stance of the nature of persons, as of him
which lyeth, next to him vnto whom the lie
is told, and lastly of him, of whom the lye
is made. A Christian man that lyeth, sha-
meth the name of a Christian, when he ly-
eth, which hath the countenance of an ho-
nest man: for they by countenance of ho-
nestie, doth the easlier deceaus, and se-
duce. When the good man of the house doth
lie, then is the whole familie corrupted by
the strength of the exāple done in the house,
which is wōt to be to great purpose. Again,
when the magistrate lieth, the authoritie of
the magistrate and of iudgement is decayed,
so when the minister of Gods word lyeth, a
man will not beleue, how much the autho-
ritie of Gods word decayeth withal. He that

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maketh a lie to God, doth his soule moze
harme, then if he had made a lie to a man.
Ananias heard a sharpe sentence: thou hast
not lied to men, but vnto God: he that lieth
to a Iudge, or to a magistrate, offreth occa-
sion to corrupt Iudgement. He that lieth to
his Parents, doth sinne against the honour
and reuerence that is due vnto his parents.
He that deceiveth a Iewe, or a Turke with
a lie, or elles any other Infidell, doth giue
him cause to blaspheme the name Christ. He
that maketh a lie of God (as the false Pro-
phets did, saying: thus saith the Lord when
they brought forth their owne dreames) cor-
rupt the oracles of God, and seduce the peo-
ple exceedingly: the same the false teachers
do also. He y lieth of Princes, magistrates,
and ministers of the word, doth much hurt
their authoritie, which is meete to bee ever
whole and sound, by such circumstance of
persons, the euill of lying is much agra-
uate: So ye shall thinke also of the circum-
stance of the thinges, where of the lyes
are made. First, it ioyneth vs to the Deuill,
and secludeth vs from the hill of God, it
doth defyle our teunge, it taketh awaye
fayth, and it increaseth by circumstances,
as is afoze said.

But

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But to tel you how great y^e euil of flatterie is, it can not be easely expessed, for the kindes thereof bee diuers, whereof some thinge I haue spoken in the former parte, but of two kindes of flattery doe I nowe purpose too speake of. The first is, when in a subtile hart by lying wordes & iestures there is sayned an intent to please, I saye one kinde of flattery there is, when a man seeth his owne commoditie, and the other, when the parties destruction is sought that is deceaued by the flatterer: this first kinde of flattery is vsed in euery place, and especially in great mens houses, for thereunto they bee subiect, which haue great wealth, honour and auctoritie. The hurt which commeth of it is, that the faultes of such men bee tickled and hidden, yea & sometime praysed, and thereby it is, that they continue vnto the end in them, and bee marred withall their vertues, (though they bee but small) & yet are praised euen to y^e heauen, & so their minds are made, to forget their basenes and mortallitie, and are lifted vp to bee Gods, specially whē flattering wordes be not onely priuate, but also publicke, and sound abroad, (as in his owne eares) so in the eares of others, not onely from one rocke,

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(like the *Sirians*) but still from euery side, whereof there be many examples. See I pray you, what became of *Herode*, to whom the flatterous people in the false testimony of all men, cried, saying: it is the voyce of a **G D D**, and not of man. After which flatterie, the wretch was immediatly stricken with the Angell of **G D D**, and dyed eaten with woymes. I pray you, what chanced too *Alexander the great*, as you haue heard: and the *Histories* (you know) do at large witnesse. Therfoze what meruayle is it, that such bayne men be so puffed vp, and so proude, that they seeme to be certaine Gods, and not men, and that some of them treade vnder foete not onely all mens lawes, but also Gods lawes. What shall I say of the *Preachers*, and *Bishops*, which for flattery repozte the wicked to be blessed, crying, peace, peace, sayinge all is well. &c. Such there is, and such there was in *Esaie the Prophets* time, which sayde: My people, they which saye thou art blessed, doe deceaue thee. But the second kind of flattery is worse, I speake not of them, which do make men sound with their flattering, and make men to be laughed at, but of their flatterye which doo daunger their

of *Sclaunder.*

their saluation, when they doe flatter. So *Saule* sayd vnto *Dauid*, when hee sayd vnto him in malicious flattery, lo here is myne eldest Daughter *Nerob*, I will giue her thee to bee thy wife, onely be valiaunt and fight in the warres of the *Lorde*. By this saying of *Saule*, hee went about to bring the *Prophet* into daunger of his life, for *Saule* sayd in his harte, let the handes of the *Philistines* bee vppon him. The like practise also the *Pharisses* ment towardes *Christ*, when they sayd vnto him: Maister wee knowe that thou art true, and teachest the way of *G D* in trueth. The olde serpent by flattering, and fayned frendshippe, brought the first mother of our kinde (with all her aftercommers) into vtter destruction. *Cain* speakinge to his brother in guile and fayned frendship, deceaued, and slewe him, hee fearing nothing: the same did *Joab* also, when hee slewe *Abner*, and *Amazon*: for hee slewe them, both abuzed with flatterie. Such a one was *Judas* also, when hee gaue *Christ* a kisse. Wherefore it is not without cause, that the wise man sayeth: Better bee the stripes of him that loveth, than the deceiptfull lippes of him that hateth. Further, this example of *Herode* is

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to bee marked of all vs, that are delighted
with flatterers too see what hurt there re-
boundeih vnto vs, by admitting their flat-
tery. Yea and especially (an example for
Princes,) for of nature wee bee selfe louers,
and like best our owne doings & sayings.
When if we admit them, we become starke
blinde, so that wee see not manifest vices,
and growe to bee such, as can not abide too
hear the truth, or to be admonished. Which
thing hath bene the cause, that great
realmes haue bene ouerthrowen by the
tongues of flatterers, as Histories do de-
clare. And surely *Herode* had ben most pros-
perous, if he had giuen eare rather to the
Apostelles (reprehending his vices) than to
the voyces of flatterers, and clatowbackes:
for they caused him to be swollen in a wic-
ked and proude contempt of GOD, to bee
destroyed with horrible death. And truely it
cometh to passe oft times, that hee which
is cruell, is ofttest deceaued with honie and
flattering wordes, as well as the simple,
and the craftie person, (vnder the couloz of
simplicitie) doth fill his tong with angelic-
all puritie: Notwithstanding the common
practise doth proue, that to be true which is
spoken by our Saviour *Christ*: out of the a-
boundance

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boundance of the hart, the mouth speaketh,
according to the prouerbe: the tounge is the
messenger of the mind. And truly, although
the hart of man, hath secret and woundinge
wayes, and euery one with merueylous
heights dissembleth and cloketh his owne
wickednes, yet notwithstanding the Lord
doth extorte, and wrest a confession out
of euery mans mouth, that by their tounge,
they bewray and disclose their nature, and
their carnall affection, and by their words,
they declare their secret and conceiued ma-
lice, though they flatter in frendship. *Judas*
therfoze fained these two things, namely, y
coloꝝ of frendship, & the shew of godlines: he
was an openemie, and yet neuerthelesse
he calleth *Christ* his maister, and that with
a repetition, thinking therby to deceaue the
mind of *Christ*, and of his Disciples. *Euen*
Joab (going about to kil *Amazer*) kissed him
saying: Art thou in health, my brother. Let
vs learne by this how great their force, dis-
ceit and impietie is, and whether it wyl
bring vs at the length, if wee do not resist
the beginning, and originall therof. Thus
Juda is not afrayde for money, to dis-
semble and flatter, & with enuie & impie-
tie, to salute our Saniour, & to giue his master
a kisse,

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a kisse, when as notwithstanding hee be did
acknowledge him to be his Master, neither
kissed hee him for any loue, or friendshippe,
but onely to giue him a deadly wounde, for
deceyptfull flatterie is so pestilent a thing,
which no man can sufficiently marke and be-
ware of. For the generation of it is such,
and that so subtile, shiftinge and slippery,
that man can not escape his malice, onlesse
hee be holpen by God, it is so malicious, hy-
pocritical, crafty, and howe pernicious it
is, this example of *Cain* doth declare in
dealing with his brother *Abell*, who vnder
pretence, and friendly repast slew him. It
is no maruail therefore, if they, at this day
which seeke for nothing else, then to ouer-
throwe Christ & his Gospel, do also vse faire
promisses, othes, wordes and sayings. Hee
which knoweth not that *Judas* is the father
of these men, being such wicked hypocrites
as he was, beleuuing their gloses, & painted
promisses knoweth nothing. Further wee
are taught how great daunger commeth of
wicked & poisoned tongues: for they which are
of good iudgemēt, gentle & modest by nature,
except the wise take heed vnto themselves,
shall easely (being deceyued by false & scanda-
lous reportes) fall into wrong iudgment.

Whether

of Sclaunder.

Wherefore, if so the credulitie and rashe
belief intangled the Disciples of Christ in
societie of Judas: What shall happen vnto
vs, if by like credit wee receyue whisperers
and carriers of false tales, which are wont
to carp and speake enill of good verbes, by
dissembling of a flattering tong: We ought
also hereby to receyue an other admonition,
that we doe not rashly gyue iudgement of
a matter not thoroughly known vnto vs.
The Disciples mayntayned the sayinge of
Judas, and because it wanted not a pretence,
they rashly iudge amisse: but truely it be-
came them to inquire moze narrowly, whe-
ther that the deed were worthy of reprob-
tion. Let vs vnderstand therefore, that sen-
tence is not orderly gyuen, except the word
of God goe before, because none of vs (as
S. Paule sayeth) doe liue, or dye to our
selues, but must all be brought before the
Iudgement seate of Christ, where we shall
giue an accompt. Least therefore we shall
be deceived by the shew of a right cause, by
the shewe of a smoth and a faire speche, let
vs obserue a meane, and learne neither to
iustifie nor to cōdempe any thing, but that
which is eyther iustified or condemned by
the mouth of GOD. And although there
were

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were great difference betwene Judas and the rest, because hee falsly cloaked his crafty wylynes and theft, and the other were lead by foolish simplicitie: yet notwithstandinge we see, that thei being drawen from Christ, are linked (for want of iudgement, and discret wisdome) to Judas. And thus much of flatterie.

2. But the sleazuder of backbyting, is so evil and so exceeding hurtfull, in so much as it is neuer wont to be destitute of a fellowe, which is flatterie, by the linking whereof hee flydeth (like popson) into his hart, vnto whom he purposeth to backbyte, and to discredit his neighbour, and so it is not now a simple euil, but a double: yea a double armed one, with an other to do harm. Secondly, it hath this propertie also, y it impaireth and destroyeth (at the least) thre persons, or else, at the least, hurteth them all, that is to say the backbyter, him that is backbyted, & him to whō the backbyting is made, passing flattery herein, in y flattery consisteth in two partes only. Thirdly, backbyting hath also this peculiar euil, that it hurteth a mā absent, & that so couertly & craftily, that y party is not ware of it, but vndone (poore wretch) befoze he doth know how and wherefoze he

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is vndon. These things be proper vnto back
byting, wherewith being armed & weapo-
ned, it is able to do much harme: but what þ
harme of it is, no man is well able to consi-
der, yet these be knowen & customable. The
first euill of it is, that either it hurteth cha-
ritie, or whē it is otherwise impaired, it ge-
neth a great wound, & doeth extinguisht
altogether: it doth hurt, whē it doth disseuer
friends a sunder, & bringeth thē into dissen-
tion & hatred: nay it woundeth it sozer, whē
it decayeth it, & if it can, it doth also vtterly
distinguisht loue, whē it increaseth þ fire bet
weene them that are in dissension, so that
backbyting doth extinguisht charitie, rayseth
hate and dissention, disseuereth friends and
allies, and maketh them enemies, & letteth
them that be at variance from agreeing, &
inflameth their hartes moze and moze, & in
case it cā not extinguisht charitie altogether,
or þ it findeth not sufficiēt trust, yet it gay-
neth this, þ the former sinceritie is troubled
with som suspiciō (such as it is) vntil þ truth
spring vp as þ light of þ sun. Take away al
clouds of wicked suspicion, & extinguisht the
work of darknes. The other kinde of back-
bytinge is diuers, for it hurteth eyther the
goods or the name, or the lyfe of him that
is

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is backbited, or els all these together, it is most pernicious, when it conueigheth this poyson into the eares of Princes: so that sometime he bringeth to destruction whole families, towne-ships, and Nations. Loke upon the hystorie of *Hester*, howe maliciously, wicked *Hamon* backbited the Nation of the *Jewes*, in the yeares of the *Assyrians*, and howe great destruction hee intendeth by his backbiting: For he perswadeth y^e King, as though he intended the destruction of the *Jewes*, not for any hatred of the *Jewes*, but for desire to profit his Realme. Likewise did not *Doeg* the *Edomite*, by his backbiting tong, slaye the xlv. priests of the *Lorde*, in the Citie of *Nobe*: withall his outlawry and all his troubles which he sustayned by the persecution of *Saule*, vnto backbiters, saying: *Lorde, my King, why doest thou heare the wordes of the men, which lay vnto thee, David seeketh euill against thee.* Wherefore it is not without cause, that the Scripture doth attribute, that the poyson of *Aspes* is vnder their tong, as most wrong to kill, and likeneth it to a sharpe sword, and open sepulchre, and the flame of fire, for the incredible malice that the tong hath to destroy. Wherefore he that is giuen to the deuil

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of Sclaunder.

of backbyting, is worthely subiect unto the
cōmō hatred of al mē, is eschewed of al mē,
as a most pestilent plague, & at his cōming
euery mans mouth is shut vp, & while he li-
ueth, all the world doth curse him, & if he be
in danūger, or doth perishe, no mā is sorry for
it, the remembrance of them after they bee
dead, raigneth in cursing & banning so far
of are the godly from this wicked vice, (as p
p̄phet *David* witnesseth) that they do not
onely detest this kind of backbitings, that
they will not admit any opprobrious slander
against their neighbour, but as god & godly
men, doe couet to haue their owne god same
& name whole, without any maner of sclaū-
der among god men, euen so, they do defend
the god name of their neighbours in their
absence, noz will suffer their god name &
same to be minishe to any sinister reporte,
they will not giue their eares, noz harken to
the voyce of sclaunderous & backbiting per-
sons, they can not suffer them, no not to re-
seus the opprobry agaynst their neigh-
bour, noz abide too bee contented with
any thing that shalbe spoken against their
neighbours honestie, for they do offend both
of them, he that doth sclaūder, & he that doth
euen eare & harken to his slanderous words
¶ (for

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(for there is neither of them good) they be
both cleane contrary to godly loue & perfect
charitie, which we do owe vnto our neigh-
bour, the one in speaking, the other in hear-
ring of him with delight therat. but rather
a godly man doeth not regard, naye, doth
esteem him as nothing, which is a dispiser
of god & his neighbour, although he be neuer
so excellent, & passe al other neuer so much in
wisdom, in birth, in glory, & Lordships, in
riches, & other such gay things, for he wan-
teth a tongue to glorify God, & to speake & to
do to his neighbour, as he would his neigh-
bour should do vnto him, & so to speake the
veritie without guile or craft, with a true &
vnsained hart. To speake the veritie, is to
speake, & to deale like an honest man, plainly
& openly, without dissimulation, fraude, or
guile, without all doublemes, & with a good
hart. for by plain of God we raigrie, & truth
is not onely required in our words & pronun-
ces, but thereto also to haue a gentle hart & a
pure sinceritie of mind, answered & ioynt:
for the veritie & truth oftentimes, may be
spoken of those that be crafty & subtil men,
& that to the hurt of an other man, therefore the
Prophet doth bid vs speak & truth in hart,
not sainely & with a loue not costely salted.
For the words or communication which is had

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without any dissimulation of any partie, & with a pure hart, must be without all malitious guile & craft. For they that be true meane that in their mind, which they do speak with their mouthes. They do not giue faire wordes outwards, hauing a corrupt & crafty mynd inwards: so that you see y^e the backbiter can neuer be without flattery, for y^e tongue is giuen (as all other members of y^e body be) that is to set forth y^e glory of God, y^e profite & wealth of thy neighbour, who that doth vse his tongue other wise, who y^e doth backbite his neighbour, who that hurteth good fame and mine, he that not rest in y^e holy wil of y^e lord, nor shall dwell in his tabernacle. The Apostle James teacheth & warneth vs, not to backbite one another, for he that backbiteth his brother, & he that indgeth his brother, backbiteth the law, & indgeth the law, but if thou indge the law, thou art not an obseruer of y^e law, but a iudge. So slow arrogancy, enuy, & backbiting, are alwayes linked together to do mischief, & y^e most wicked kind of priuie is to backbite thy brothers name, that thereby thou mayst appeare y^e more honest, euen as though a man wold cast dyt in an others name, that he himselfe might seeme to be y^e purer. As it is in an other mans garment.

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with filthines, that he himselfe may seeme &
more trim. And what is a more filthy thing
then the brother, to backbite the brother, be
twene whom al thing ought to be comon:
Is it not eue as though the right hand shuld
mayme & left, & as though it shuld be more
if his fellow member were in the worst case:
For he that backbyteth & rayleth against an
other, appeareth first of all to abhorre from
those vices, which he misliketh in others, &
then he fained himself not to be moued with
enue or malice, but of lone that he beareth
to honestie: & euen this venom hath his fair
spoke flattery, backbiting one another, ma-
keth other folk to thinke the worst of them
both: neither is there any more present a
poison vnto christia concorde. Nowe, he that
backbyteth his brother, or accuseth & condem-
neth his neighbour, doth wrong, not only to
him whom he backbiteth, but also vnto the
law, whom he appeareth to backbite & con-
demne. If thi brother be faultlesse & not for-
bidden by the law, that that he doth, wth what
face dost thou dampne the thing that & law
of God dampneth not: but & if he be faulty,
why remembrest thou not the commandment
of God to witte in *Leuit. 19. chap.* sayings:
Thou shalt not hate thi brother in thy hart,
but

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but thou shalt plainly repproue him, leaſt hee
ſin vpon ſin, rather then maliciously to back
bite. Again, if he be faulty, why doeſt thou
betwixt with thy backbiting tong, him that
ought to be puniſhed by the law? The law of
the goſpel biddeth that we iudge not one an
other, noꝛ that we ſhould ſpeake euil of our
brother, & yet vnder the pretence of y^e law we
do utter our own affections. He that is the
offender, ſhal haue a Iudge of his own, why
doeſt thou then take this office vpon thee be-
foꝛe the time? foꝛ y^e goeſt not about to haue
him amended, but to be wondered vpon.
Wherefoꝛe, whoſoeuer backbiteth his neigh-
bour, hee condemneſh the lawe, in that
it coꝛrecteth not filthyneſſe, the office wherof
the backbyter taketh vpon him. It is y^e duty
of pure & perfect charitie, ſtill to defend the
good eſtimation of thy neighbour, to keepe &
maintain loue among mē, much leſſe to ſuf-
fer thy neighbour too bee brought out of
good name by ſclaunderous accusations,
oꝛ to ſuffer any ſcenes of diſcoꝛd and debate,
to be the ſtan & ſowen among men. But it
is the part of Chriſtian ſoftneſſe, to endeuoꝛ
the amendment of all men. Why doeſt thou,
(being but a raf kall) take vpon thee the iud-
ges office? why doeſt thou iudge afore the
time?

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time: It is a brotherly part to amonish, it is
charitie to desire, it is the parte of a welwill-
ler, louingly to blame, but to backbite, is a
very pestilent thing, & proceedeth of a most
arrogant & malicious spirit of the deuill, as
James in his .3. chap. sayth. To contende in
iudgement, to ouercome a right cause, is
wicked, & proceedeth from Satan. For whe
an vngodly person is suffered to flatter, to
sclaunder, to backbyte, to lye & speake what
they list unpunished, there is nothing that
maketh debat, & to bzeak charitie, more the
this, therfore not only Gods law. requireth
such to be punished with ysame payn, which
is due for the offence, that falsely hath accu-
sed his brother, as in Deutero. 19. Chapter,
Mat. 7. Luc. 6. but also by the lawes of the
auncient Romans, such sclaunderers be not
unpunished, as those that entende detrac-
tiō or debate betwene persons and hearers of
tales, that they themselues haue fayned out
of their owne malicious interpreting of a
thing done to a good purpose, or the wordes
spoken to an honest end, contrary to y true
meaning of them. Against such speake the
learned Fathers, hee that propoundeth the
thing hee can not prove (though it be true)
he should suffer the like paine himsele: for
things

of Sclaunder.

things secret, should not be opened, vnder-
stand (say they) that if the matter appertey-
neth vnto God, charitie, the gouernance of
the common wealth, or vnto the common
wealth it self, the shuld the ill be charitably
opened (if it can not bee secretly remedie)
Deut. 13. chapter. So deadly & wicked is the
thought & imaginatiō of sclaūder: it killeth,
it murthureth befoze god, & therfore worthy
of death, not only of the body, but also of the
soule, & which is committed by a cursing,
sclaūdering & backbiting tong: for of a cur-
sed tong, Christ speaketh Matth. 5. He that
saith to his brother *Racha*, is guilty of a coun-
saill: which word *Racha* signifieth euill, for
Christ there meaneth, that he only is not a
murthurer that by hand killeth his brother,
but also he ycurseth, sclaūdereth, or wiseth
euill to his brother, is a murderer, as those
do y bid y pestilence, the seauer quartein, S.
Anthonis euill, as the plague, the curses &
vengeances of god, or such like execrations.
All such shoulde be punished as blasphemers
of God, as we may read *Leuit. 24. Gen. 22.*
1. Cor. 5. 1. Pet. 4. cha. Such euill sayers haue
no part in the Kingdom of god: and he y cal-
leth his brother foule, that is, to contempne
him, mock & floute men, comitteth such offences,
H. iiii.

Contem-
ptuous
speeches
the reuer-
ence of
God
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res, as is worthy hel fire & eternal dampnation: the which vice is reprehended *psal. 56.* and was so abhorred of the *Gentils*, that many would rather suffer death, the to sustain the slander of a villanous tong: & derision therof howe great a sin it is, when it is ioyned with murder, iudge thou. For as *Salomon* saith in his first Chapter of the booke of *Wisd.* saying: He that speaketh vnrighteous things, can not be hid, neither shall his iudgment of reproch let him escape, for inquisition shall be made of the thoughts of the vngodly, & his sound of his words, shall come vnto God for the correction of his iniquity. The eares of ierosolome, heareth al things, & the noise of his grudging, shall not be hid. Therefore beware of murmuring, which profiteth nothing, & refraine thy toung fro slander, for there is no word so secret, that shall go for nought, & the mouth that speaketh lies, slayeth the soule. *Salm.* in the 6. of *Eccle.* sayeth: Bee not of a friend, thy neighbors enemy, for such shall haue an euill name, shame, & reproch: and he shall be in infamie, as a wicked that hath a double toung. Therefore, it beho-
meth thee, gentle reader, to bee indewed in these 4. principall vertues, as prudence temperance, fortitude, & Justice, that thereby thou mayest

Certaine
precepts to
the reader,
to be well
considered
of.

of Sclaunder.

mayest take counsell with aduise ment, and not swiftly by light credēce to bend lightly to false reportes: for of doubtfull things, we must giue no light credence or swift iudgement, but deferre the sentence while we haue further knowledge. For euen as a friend sometimes sheweth a lowzing countenance, & flatterre a faire face, so is falsshode oft times couered with y^e likelihode of truth, to the intēt he may beguile & deceiue others. Therfore, of such faces and visognomies of light reportes, ought we not lightly too be perswaded, bicause al things that seeme to be true, is not true in dede: for like as many times that, which at y^e first sight appear eth to be vncredible, is not alwayes false, for oft times the trueth beareth the face of a lie, so that falsshode lurketh sometime vnder the similitude of trueth. Further, a man endow ed with godly wisdom, prudence, & vertue, wil not deceaue other in good name & fame, nor he him selfe can not lightly by such persons be deceaued. And further to heare too much praises, is as well woorthy reproofe, as immoderate rebuking, bicause that seemeth to procede of flatterre, & so to come of malice. Therfore ought we to giue eare to y^e truth, & not vnto friendship, nor let not the author

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ritie of him that speaketh mone vs, noz
who it is that speaketh ought we to regard,
but rather we ought wel to marke what is
said, noz we ought not to studie how we shal
please many, but to haue a regard to whom
& what they be ought we to take good heede.
Againe, if we be of a valiant mind, we shall
neuer accompt of displeasure oz damage to
be done vnto vs. For we shall say of them &
be our enemies, they haue not hurt vs: but
rather we shal say, he did intend to hurt vs:
And so whe we haue such a one in our pow-
er, & subiection, we shall accompt our selues
sufficiently reuenged, when we be able
to punnish them, for we shall knowe that
too forgive and pardon, is the most excel-
lent and honest kinde of reuenging, and
so let vs cast all those thinges awaye that
doe flatter and please vs, which intise and
dzyueth the mind too be delighted there-
with, and not too be delighted wyth
frynolous communication, as those that
seeme vntoo vs too be pleasaunt and elo-
quent: Psea those that be true, rather than
such as be flatteringe and sayze. For
wee ong, & not too seare sharpe and bitter
wordes, but a swete and flattering speech,
ought we to beware of. And as we ought

to

of Sclaunder.

to be gentle of speech vnto al, yet a flatterer
vnto none, ought we too bee: And as we
ought not too bee a spreader of our owne
good name and fame, so much lesse to bee
a hater of others, no, no; to giue no light
credence vnto rumours, false crymes, and
suspicious tales, but rather ought we to bee
most earnest agaynst such wicked & mali-
cious persons, that creepe vnder the cloake
of simplicitie) for too hurte others, too
the intent that they maye seeme too bee
faultlesse and iust, no; implicate no con-
trouersie of the ambiguytie and doubtful-
nesse of speakinge, but beholde the qualite
and meaning of the mynde. But magna-
nimitie stretcheth beyonde: For if it once
stretche beyonde his boundes, or due mea-
sure, hee maketh a man then for too bee a
threatner, a proude facer and craker, and
also troublesome and disquiet, hastely to
aduaunce himselfe, for too excell in all
thinges that is spoken of, and with him
all honestie and vertue is set cleane aparte,
wherewith euery bayne stirreth in his
browes, like as a beast or a wild Boare set-
teth by his bristles, and so feareth nothing
lesse, than to be quiet, he striketh one man
hee fighteth and striveth wyth an other.
But

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But although he be a balliaunt Champion,
yit soz at that, he can not suffer things aboue
his strength, but at last such a one dyeth a
tozetch, o2 wicked death, o2 leaueth a la-
mentable ende and memozie.

Therefore, magnanimitie maketh a ma-
neither fearfull, no2 foolhardy, no2 without
charitie, where all lacketh in backbtyngs
and flattering selambers, soz their harte
is full of bitternes, whereby they are prone
and ready to inpacieney and hatred to re-
venge, and to the despising of others: they
iudge and contempne their neighbour by
speaking euill, by rayling, detracting their
b2other, and beholding al things with a ve-
nymous eye, whereby they are infected as
with euill, euen to destroye Citie & wo2lde:
so that thei may keepe themselves in fanoz,
o2 come themselves in fadoure, what they
praise, o2 what they dispraise, so it please
their maisters.

These Parasites and seruile sozcs of men
holde bp, yea and nay, as the winde blow-
eth, which is of all seruitude the greatest.
It is not without godd cause, that so many
wise men haue gyuen counsaill of this per-
fiferous kinde of people. Can his counsell
is, If any man (sayeth he) prayse this, re-
mem

of Sclaunder.

member thou bee thyne owne Judge. We
must beware we open not our eares to such
as praise vs falsely, and to suffer our selues
by them to be flattered. Consider therefore
of the cause, who so euer thou be, and haue
no regard to the person, who so euer he bee
that speaketh, & put away al affection, feare,
loue, and hatred: and if any man speake good
or ill, beware (as I haue befoze noted) that
thou keepe one eare stopped with thy finger
and heare him that speaketh with the other
indifferently, and let not faire and flattering
wozdes (that sound to thy prayse and com-
mendation) pusse thee vp in pryde, nor lette
not such wozdes as seeme bitter to thee, and
contrary to thy nature, moue thee to anger
and wrath, conceyue not rashly one way or
ether, follow the example of Alexander the
great, for when hee was demaunded why
he did stop the one eare, hee sayde he kept
one eare close, to heare the other partie.
And surely that is the greatest testimonie
that any man can haue, to commend his wis-
dome, and so wee be commaunded Exodus. 22,
Leuit. 10. reade the chapters, so thou sayne
nothing or adde nothing, to the cause whe-
ther it be good or euil. See thou hide nothing
nor dissemble, but speake flat and playnely.
and

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and vse a simple veritie to all men without fraude, deceypt, or guyle in woꝝde or deede: not violato noꝝ hurte with sclaunderous woꝝdes, noꝝ calluminate the thing wel spoken or done, noꝝ otherwise our Brothers name, but be glad in all things to promote him, both in goods and fame. Therfoze to conclude, what shall a wise man doe in suche a matter, that is so malicious and falsly accused, but playnely to say, euen as the Poete *Homer* teacheth in the fable of the *Pyrrus* mayde, that is, let him that accuseth hym that is perswaded to receyue the accusatiō, passe by and stop their eares at suche hurtfull pleasures, though they delight him neuer so much: and let then a diligent and a faithful porter be set at y^e gate (as before is mencioned) that is, reason and discretion, which may receyue in with open gates the that tell trueth with honestie, and maye shut the gates and locke them sure, against tryfles and flatterers, flatters, braggers, and such others. For it is a folishe poynt and a mad condicion, to set a porter at the gate, and let him not do his office. Therfoze if afterward that thou hast hearde any suche sclaunder, consider in thy minde the whole matter, and let not him moue thee, which is

of Sclaunder.

the accuser, be not moued with his maners,
which is accused, neither yet with y^e fierce-
nes of the accusation, but with so much the
more diligēce search the matter, the readier
thou shalt the accuser come. It is not con-
uenient to beleue the iudgement, or hatred
of the sclaunderer, but we must searche the
truth diligently, and consider the malice
of the sclaunderer, and then determine as
thou shalt find matter & cause: then it is law-
ful for thee to hate or to loue y^e doing of such
as truth shall make triall: & before y^e hast don
this, to geue place too the ugly monster
Deme Sclaunder at his first coming, it
is, in god sooth, a childish point, & no mans
condition, and farre from all righteousness.
But certaynely, the cause of all this, is only
Ignorance and blindness, wherewith mens
myndes and wittes are darkened, euery
man in his owne fantasie, but if **God** in
these latter dayes would open oure stony
and hard hartes, by the plentifull preaching
of his Gospell, to illuminate our mindes
with his holy Spirit, that wee maye not
onely be hearers of his worde, but also im-
bagers and followers of y^e same, to expresse
and shew it forth in our liues & conuersatio,
then shold wee see this ugly monster in his
colours,

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colours, how hurtfull and pernicious she is
to the life of mankind, both to the sclaunde-
rer, to him that is sclaundered, & to them
that giue credite too the sclaunderer: that
then I thinke shortly, that this monstrous
Dame should vanish away and runne into
hell, from whence she came, and should ne-
uer haue place in this worlde. And thus
Christian Reader I bid thee hartely fare-
wel, with continuall wishing that **GOD**
may giue vnto thee his holy spirit, that thou
mayest rightly consider of this here before
written, and so too persist and followe the
way that leadeth to eternal life: which
God graunt vntoo vs all
for his Christs sake.

Amen.

2. Machabes 15.

If I haue done well and as the matter requi-
reth, it is the thing that I desired: but

if I haue spoken slenderly and

barely, it is that I

could.



